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ATION AND USE  
OF THE  
GRADED LESSONS  
[INTERNATIONAL COURSE]

PRIMARY MANUAL



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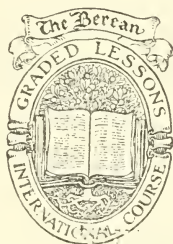
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# INTRODUCTION AND USE OF THE GRADED LESSONS

INTERNATIONAL COURSE

## PRIMARY MANUAL

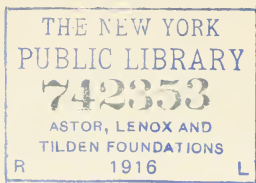
PREPARED BY MARION THOMAS



APPROVED BY COMMITTEE ON CURRICULUM  
BOARD OF SUNDAY SCHOOLS, METHODIST EPISCOPAL CHURCH

HENRY H. MEYER, EDITOR

THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI



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## A FIRST WORD TO THE READER

### THE LARGER PURPOSE OF THE PRIMARY DEPARTMENT

THE particular problem with which this book deals is the introduction and use of the Primary Series of the International Graded Lessons. To understand the problem and the manner in which it may be solved it is necessary first to consider the purpose of the primary department in its relation to the religious education of the child.

#### **A First Essential**

Religious instruction is not permitted in the public schools. It is only in the exceptional home that any attempt is made to give the systematic and continuous religious instruction needed by growing children. In the minds of many parents there is uncertainty and confusion as to what should be taught and as to how religious teaching should be given. Within the average family utterly inadequate attention is given to religious training. Hence the responsibility for the religious education of the child rests largely with the church and with the Sunday school.

#### **The Present Sunday School Situation**

At one time religious education was thought of only

in terms of instruction. Now it is regarded as including instruction, worship, the practice of religion, and experience in doing Christ-like acts. Its aim is to bring God and Christ into the heart and the life of the individual, and to develop Christian character. To develop Christian character is the supreme need of the Sunday school.

The child of primary age, the child six, seven, or eight years old, is still near the beginnings of life. He is not yet far removed from the beginnings of his religious life. To help him to develop in this life, to live the religious life that is *normal for him*, is the larger purpose of the primary department.

The primary department does more than instruct. It seeks to nurture the developing religious life of the child in all the ways that are possible. It provides for religious instruction, and the teaching of those great truths from the Bible which are fundamental and necessary to the development of the Christian life. It gives the child experience in conscious worship, helps him to be reverent and to feel that he is living in the presence of God. So far as it is possible it directs the child's practice of religion. It makes possible and helps the child to perform Christ-like acts.

Because of this broader purpose, it is evident that



lesson teaching is only one of the agencies in the religious education of the primary child.

|                    |  |
|--------------------|--|
| <b>Lesson</b>      |  |
| <b>Teaching a</b>  | It is evident that the lessons of any sys- |
| <b>Means to an</b> | tem are to be taught not because they      |
| <b>End</b>         | are a part of a system or an end in        |

themselves, but because they are a means to an end. It is evident also that whatever lessons are taught should be adapted to do for the primary child all that is possible for lessons to do.

For lessons to accomplish all that is possible they should be chosen especially for children of the age to whom they are to be taught. This brings us to the question, Why graded lessons in the Sunday school? and to the discussion of the particular problem under consideration in this book, which is, the introduction and use of the Primary Lessons of the International Graded Lesson Course.

EACH stage in the development of the religious life of the child is in turn a preparation for the stage that follows. It is essential, therefore, that the religious teaching of any given time be suited to the particular stage of development that has been reached by the pupil; and it is clear that if the needed religious instruction suited to some other stage be substituted, the religious growth cannot proceed normally nor reach that measure of completeness and well rounded maturity which should be the goal of such instruction.

HENRY H. MEYER.

CHAPTER I

WHY GRADED INSTRUCTION  
AND THE INTERNATIONAL  
GRADED LESSONS



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THE PRIMARY EQUIPMENT, TEXT-BOOKS, FOLDERS, PICTURES, PLAN-BOOKS, AND FOLDER COVERS

## CHAPTER I

### WHY GRADED INSTRUCTION AND THE INTERNATIONAL GRADED LESSONS

ONE hears of exceptional Sunday schools where there are children and no adults as pupils, or adults and no children. In the average Sunday school there are pupils of different ages. There are children at the beginnings of everything that life has to offer. There are boys and girls emerging from childhood, and youth looking out upon the world with serious, questioning eyes. There are young men and women facing the problems of adult life, and adults bearing the burdens of the burden-bearing years.

When one stops to consider, one realizes that the pupils in each of these stages of development must have instincts, interests, characteristics, capabilities, and needs that are peculiarly their own. One of the purposes of the Sunday school is to meet spiritual needs of its pupils. If the spiritual needs of the pupils are different at different ages it follows that for the pupil in each stage of his development there should be lessons chosen especially for him. Such lessons, properly arranged, constitute a course of study. The International Graded Lessons are such a course.

At one time it was only the adult that was consid-

ered capable of salvation. No later than 1820 a teacher in a small Connecticut town was driven from a church edifice together with a group of children whom she had taken into the church on Sunday to give religious instruction. This was "in the old days of the doctrine of infant depravity [when] a child was thought more meanly of than in any place or day in history." "Instead of being regarded as each ends in themselves [the different stages of development through which the child must pass] were considered as so many necessary evils to be overcome as rapidly as possible, until adulthood made the individual of some worth."

To-day is the age of little children. We glory in the fact that this is so, both for the sake of the child's happiness and present welfare and for the strength of his body, mind, and character at maturity. The modern contention is that "the adult is the child of his infancy" or in other words that the health, character, and efficiency of the adult are dependent upon and conditioned in large measure by the nurture received during childhood, that most formative period of life. It is believed that each stage of development in the life of the child is in turn a preparation for the following stage, and that the child should have no other struggle than to be at each stage just what that stage requires. Similarly for the boy, and for the man in general, there should be no other requirement. It follows, therefore, that for the complete and vigorous develop-

ment of the individual there must be the nurture of the body, mind, and spirit which the individual at each stage needs and is capable of receiving.

Religious education is one of the means of ministering to the development of the mental and spiritual nature. Without it the individual cannot attain to the fullest, finest, highest development of character possible to man. The history of man throughout the ages has proved this to be true.

**A Universal  
Need**

Religious education includes religious instruction. (See A First Word to the Reader.) There is, however, a difference of opinion regarding the religious instruction needed by a child at different ages and the methods by which it shall be given.

**A Difference of  
Opinion**

There are people who claim that any lesson, so long as it is taken from the Bible, contains some truth for the child no matter how immature and undeveloped his mind may be. Others hold that while it may be possible to extract from any lesson taken from the Bible some truth for a child, the child's spiritual needs are to be met best by lessons chosen especially for him. A universal truth underlies this belief.

For an illustration of this truth turn the pages of a much used Bible—turn them thoughtfully and slowly. What do you find? Some pages are worn thin, some

are held in place by strips of pasted paper. That a certain chapter may be turned to with readiness at all times, one finds it indicated by a bit of ribbon, a cherished letter, a card, or other marker. And does not one also find certain verses underlined, and penciled notes and dates beside others?

What do the worn and crumpled pages mean? Do they not mean that here are the Bible passages that are turned to the oftenest for help or comfort, for inspiration, or guidance? The underscored and dated verses, are they not the words of truth turned to in hours of special need or when the soul is hungry and thirsty for God and for righteousness?

The little child is hungry and thirsty too, but he cannot find his way unaided in the Bible. He cannot find the stories that he enjoys because they meet some need of his spiritual nature. The stories, the truths he needs, must be found for him by some one who is in sympathy with him, who understands his needs better than he understands them himself. This process of selection must be done by the religious educator. When it is done in the same spirit as that in which the adult goes to the sources of strength, the Bible stories and verses chosen for the child will contain truths that are real and vital for him. To meet the needs of the developing child it is believed that there should be special lessons for each year of his life.

Children of one age differ in interests, character-



istics, and capabilities from children of another age.

**That Which Is  
Known to Be  
True**

Parents know that this is so. They distinguish between their younger and older children in the care they give them, in their discipline and instruction and in their requirements and assignments of duties. Teachers in the secular schools know it and teach subjects and employ methods adapted to the capabilities of their pupils. Everyone may know it who will watch children of different ages at home, in school, on the playground, or in the street. It remains for the church and Sunday school to come to the realization of these evident facts and to act in accordance with them.

The interests and characteristics of children of any age are indicative of spiritual needs that are peculiar to that age. That they should be met is evident. They are indicative also of the religious teaching best adapted to meet these needs and contribute to the highest development of the child's religious life and spiritual nature. The capabilities of the children are suggestive of the methods that should be employed in presenting the right kind of instruction. To meet the spiritual needs of each child at the time when his needs may be met best is both the purpose of graded Sunday school instruction and the reason for it.

In the average Sunday school there are children of different ages. This means that there are children having different spiritual needs. The International

Graded Lessons are lessons that aim to meet these needs.

The

International

Graded Lessons

The lessons of the International Course are arranged in units or courses of one year each. The lessons for each year have been chosen with special reference to the interests, characteristics and capabilities of the pupils to whom the lessons are to be taught. They provide for each pupil year by year, at each stage of his development, lessons to meet his needs and help him to attain and live the religious life which is desirable and normal for him at his age.

There are lessons for beginners. The beginners are the children four and five years old and the occasional child of six, who because of poor health, improper nourishment, or because of home environment and training has developed slowly and is similar to the five-year-old child in capabilities and mentality.

At about six years of age the average child enters the primary department of the secular school. This means new interests and experiences, a rapidly increasing fund of ideas, greater ability to understand and to act, and more definite responsibilities. The child is entering upon that state of development known as middle childhood. It is at this time that he is promoted from the beginners' to the primary department of the Sunday school. He remains in the primary department until after he has passed his eighth birthday and is approaching or has had his ninth birthday when

he is promoted to the junior department. The pupils in the primary department are therefore the six, seven, and eight-year-old children. For these children there are special lessons called the Primary Graded Lessons. In addition to the beginners' and primary lessons the International Graded Lessons include lessons for juniors, children of approximately nine, ten, eleven, and twelve years of age; lessons for the pupils from thirteen to sixteen or the intermediates; and lessons for seniors.

It must be remembered that the ages as herein stated are only approximate, for it is not primarily the age of the pupil that determines the lessons that are to be taught him, but his development and needs. In a beginners' department there might be several children of retarded development who would be six years of age. In the primary there might be pupils five years of age equaling the six-year-old children in development and pupils nine and ten not surpassing the normal eight-year-old children in capabilities, and similarly in other departments the ages of the pupils might vary.

The lessons for these different ages or grades of pupils are called International for the reason that the outlines of the lessons are issued by a lesson committee called the International Lesson Committee.

For further information about the lessons of this course see "General Manual on the Introduction and Use of the International Graded Lessons," and the

chapter, The International Graded Lessons and How they Came to Us.

#### REFERENCES

The International Lesson System. The History of Its Origin and Development. John Richard Sampey, D.D.

Recent Progress in Child Study, Child-Welfare Magazine, February, 1914.

Preservation versus The Rescue of the Child, John T. McFarland, D.D.

Psychological Principles of Education, Herman Harrell Horne.

The Graded Sunday School in Principles and Practice, Henry H. Meyer.

THE Sunday school is set for the recognition and defense of the spiritual rights of the child, and for his religious instruction and training.

JOHN T. MCFARLAND.

CHAPTER II  
WHY SPECIAL LESSONS FOR  
PRIMARY PUPILS



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PRIMARY CHILDREN, SIX, SEVEN, AND EIGHT YEARS OLD

## CHAPTER II

### WHY SPECIAL LESSONS FOR PRIMARY PUPILS

THE child of primary age is a child spiritually just as he is physically and mentally, and has spiritual needs peculiar to his stage of development. This is the first and great reason why there should be special lessons for pupils of primary age. All other reasons will be found to be dependent upon this.

The child of six, seven, and eight years of age needs to know God in all the ways that he is capable of knowing him. He needs to be brought into conscious relations with God as the Creator and Father, with Christ as the Saviour, and to be helped to live in these relationships. He needs to know what duties he owes to others and to himself, and to be helped to perform them. Moreover the characteristics and interests of middle childhood are such that they make it both necessary and possible for the child's spiritual needs to be met by suitable religious and biblical instruction, as for example.

Fear is stronger in the younger than in the older

child and so is his readiness to believe what you tell him. Hence the opportunity is greater with the younger than with the older child for giving him a sense of the all pervading care of God. The younger child has a far greater interest in nature than has the older child, hence the opportunity is greater with the younger child to give a contact with nature which will enable him to clarify his conceptions of God. Because he is more suggestible and imitative than the older child, the opportunity is greater for directing his activities, for fixing his habits of thought and action, and for giving him ideas of right and wrong.

It is not difficult to understand that the child of primary age has spiritual needs which may be met best by lessons chosen especially to meet them. It is a little more difficult to understand why these lessons should be graded.

Children of primary age are in the same stage of development—middle childhood—hence it would seem as if one lesson might serve for all. The fact is that the six-year-old children and the children equalling the normal six-year-old child in development, are just entering upon middle childhood. The children of eight years of age and those of similar development are passing from middle childhood to the next stage known

Characteristics  
That Are  
Opportunities  
for Religious  
Instruction

Why Graded  
Primary Lessons



as later childhood. This is where we find the junior boys and girls.

Between the children just entering upon middle childhood and those passing out from it are other children. We speak of them as the seven-year-old children. This group might include children six years of age and eight and even nine-year-old children, but whatever their age they would equal the normal seven-year-old child in mental development, in capabilities for love and action, and in the secular school would be found in the same grade, that known as the second year or grade.

Children of approximately six years of age, of approximately seven years of age, of approximately eight years of age are unlike in capabilities and in the degree of intensity of certain instincts, characteristics, and interests. We find confirmation of this statement in the fact that these children are not in the same year or grade in the secular school, but are found in three grades: first, second, and third. Therefore, if these children have different interests and are unlike in development they must have different needs. These needs are to be met best not by lessons chosen for primary pupils as a class but by lessons for each primary year or grade, of which in the Sunday school there should also be three—first, second, and third.

#### REFERENCES

Fundamentals of Child Study, Edwin A. Kirkpatrick.

The Pupil and the Teacher, Luther A. Weigle.  
Talks to Teachers on Psychology, William James.  
A Chart of Childhood, Edward P. St. John.  
The Church School, Walter S. Athearn.

THE needs of the child have been called "God's offers of opportunity." When they are regarded in this way the meeting of the child's needs in the way that is best becomes not only the teacher's obligation but privilege.

M. T.

CHAPTER III

THE PRIMARY LESSONS OF THE  
INTERNATIONAL COURSE OF  
GRADED LESSONS



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ONE OF THE CHILD'S INTERESTS IS NATURE

## CHAPTER III

### THE PRIMARY LESSONS OF THE INTERNATIONAL COURSE OF GRADED LESSONS

THE needs of pupils of primary age are to be met best not by one lesson but by three grades of lessons—lessons for six-year-old, lessons for seven-year-old, and lessons for eight-year-old children. For this reason the primary lessons of the International Course of Graded Lessons are graded and include first, second, and third year lessons.

**The Primary  
Lessons a Series  
of Lessons**

The first year lessons have been chosen for teaching to children approximately six years of age, the second year lessons to children approximately seven years of age, and the third year lessons to children approximately eight years old. The aim of the primary lessons is "to lead the child to know the heavenly Father, and to inspire within him the desire to live as God's child."

The lessons of the primary series are not a course of study in themselves. They are part of a closely graded and progressive course or system that provides lessons for each year of the pupil's life from four to twenty-one. For the beginnings of this course one

**Part of a  
Course of  
Study**

must look to the lessons of the beginners' series, and for the end to those of the senior series.\*

To understand the purpose and scope of the primary lessons some knowledge of the beginners' lessons is necessary. The purpose of the beginners' lessons is "to lead the little child to the Father," for "the finest service one can render to a little child is to lead him to a knowledge and love of God."

**The Beginnings  
of the Course**

In proceeding to their purpose, the beginners' lessons begin where the child's life begins and where his strongest interests are, that is, in the home. The reason for this is that "the normal child looks out at life from the shelter of his mother's arms, and it is through her loving care that he can learn of a greater care,"† the care of God as a Father.

Other lessons help the child to find that the food provided by his father and mother, and the clothing they furnish are gifts from the heavenly Father. They help him too to begin to think of his parents as God's gifts.

Other lessons teach the child to appreciate the care of the heavenly Father for birds and animals. Other lessons teach God's care for people and help the child "to apply to himself the verse, 'He careth for you' and to form the conclusion 'God is love.' "

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\* See Appendix A.

† The Beginners' Teacher's Text Book, First Year, Part I, page 30.

Added lessons seek to win the cooperation of the child in doing right acts, in being helpful, kind, and loving, in speaking to God and giving him praise, in being obedient, in fulfilling all the duties and obligations of the very young child. It is said: "Children can do right, and so feel rightly, before they can think rightly. It is through obedience to the commands of God, and feeling our dependence upon God, that children finally come to think rightly about God."\*

As there are two years of beginners' lessons, the child that comes into the primary from the beginners' department, will have a certain knowledge of and a familiarity with Bible stories and verses. He will also have a trust in and a love for God as the heavenly Father. The beginners' lessons may be expected to help the child "to understand that everything that goes on in this world is due to the initiative and the continued interest of God; that the loving interest of God extends even to inanimate nature, of which trees and grass and flowers are a symbol; that man is in a special sense a child of God; that God loves to have, and, in a sense, needs his help; that people are bound together in peculiarly dear relations, because they are all children of God."†

The first year primary lessons do not begin with the

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\* Psychological Principles of Education, Herman Harrell Horne, page 345.

† Quoted in the Beginners' Teacher's Text Book, First Year, Part I, page 30.

home as do the beginners' lessons but with another of the child's interests. His special interest in nature leads to the desire to know by whom or by whose power all things have been made. The first lessons teach that "in the beginning God created the heavens and the earth" and that in a special sense God is the Father of everyone in all the world. Following lessons lead the child to perceive the power of God as still active, creating, providing for and watching over the world that he has made, his creatures and his people. Other lessons by the suggestiveness of their themes and subject matter lead to the expressing of thanksgiving for care and to the showing of love to God.

There are lessons that teach the little fearful child that wherever he is God is taking care of him. There are lessons to help him to trust and obey God. There are lessons that lead him to desire to speak to God and that teach him when and where to pray. And there are lessons that have for their purpose the leading of the child to do certain right acts that by doing them he may come to know right from wrong and desire to do what he knows is right.

The purpose or aim of the first year lessons is "to show forth God's power, love and care, and to awaken within the child responsive love, trust and obedience." From this statement of the aim, the advance, or progress of the first year primary lessons over the beginners' lessons is apparent.



The aim of the second year lessons is "to build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus, the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will."

**The Second  
Year Lessons**

The seven-year-old child can do more than perform the acts you suggest or direct him to do. He is beginning to be able to perceive and to imitate the idea behind the act. The second year lessons recognize this developing ability of the child. They tell of Jesus "who went about doing good," helping and being kind, that the child may respond to the ideas given, may show kindness to some one and learn what it means to "love one another."

The second year lessons give the child a fund of ideas concerning what is right. They do this by the truths they teach, by the activities they suggest, and by the right acts to which they inspire him. The second year lessons also teach in a definite way that right acts are God's will for a child.

To the eight-year-old child who has come to know right from wrong through experience in doing and in failing to do right, and who from instruction received at home, at school, and Sunday school has a certain fund of established ideas of what he should do, the third

**The Third  
Year Lessons**

year lessons give the motive for learning and doing God's will.

These lessons tell of God's love as expressed in Jesus. They tell of Jesus as the Saviour that every child who is ready and able to understand may come to know Jesus as his friend, his helper at all times, his strength and his personal Saviour. Not all children of third year primary age come to the knowledge of Jesus as a personal Saviour, but they may love him, and desire to follow and obey him and to be God's child.

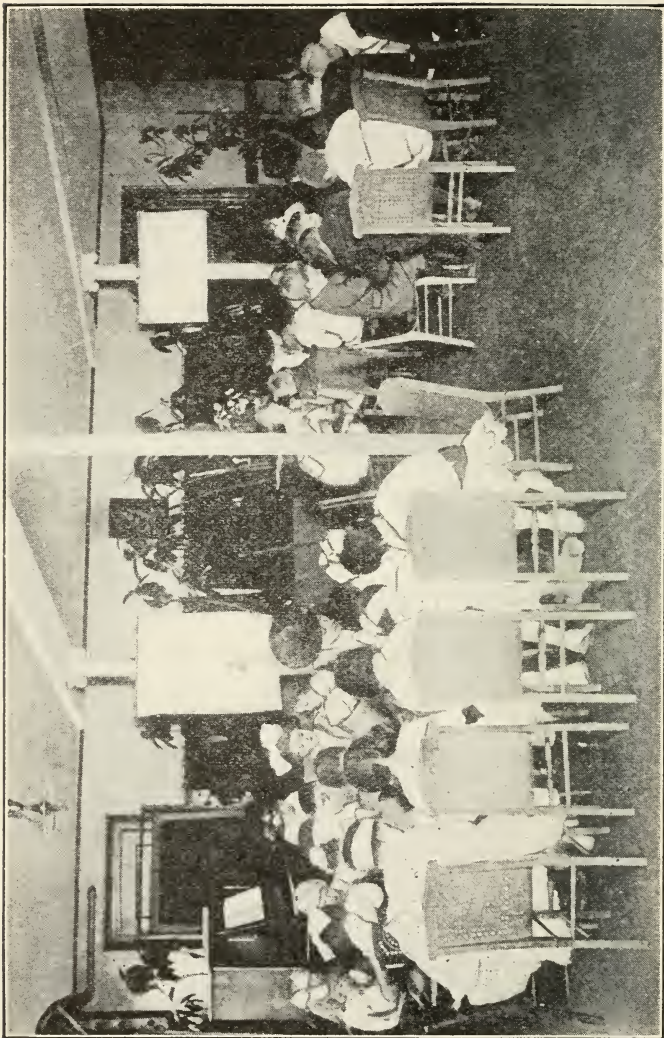
Briefly stated the aim of the third year lessons is: "To build upon the work of the first and second years by telling (1) about people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him." The third year lessons are also preparatory to the junior lessons. These have as their aim "To lead the child to become a doer of the word, and to bring him into conscious relations with the Lord Jesus Christ as his Saviour."

Step by step from the time the child enters the primary department until he leaves it the lessons seek to meet his needs and to develop in him the religious life of which he is capable.

**The Aim of the  
Primary Series**

## CHAPTER IV

# CONDITIONS AND ARRANGEMENTS FOR TEACHING THE PRIMARY GRADED LESSONS



CLASS TEACHERS AND PUPILS AT WORK  
In each class the lesson is taught by the class teacher.

## CHAPTER IV

### CONDITIONS AND ARRANGEMENTS FOR TEACHING THE PRIMARY GRADED LESSONS

THE primary graded lessons have been chosen for teaching to pupils of three different ages or grades, hence to secure the best results from the use of the lessons they should be taught to the pupils for whom they have been especially chosen. (See chapter III.) From this it follows that a first requisite for the teaching of the lessons is a *graded primary department*.

By a graded primary department is meant one in which the pupils are so classified or grouped together that pupils of the first year or grade are in one class or group of classes, that pupils of the second year or grade are in another class or group of classes, and that pupils of the third year or grade are in a third class or group of classes. In such a department a class teacher is in charge of each class. For the approximate age of the pupils in each grade see chapter II.

The ideal arrangement for a large primary department is a class room for each grade. In a department that is not so large a satisfactory arrangement is one

large room in which the primary pupils assemble for worship and two smaller rooms in which the pupils of

**The Ideal** two grades go for the lesson teaching.  
**Arrangement** The pupils of one grade remain in the large room for their lesson, and three class rooms for the three grades are thus secured.

When a class room is available for each grade the lesson is taught by one teacher to all the pupils in the room, or is taught by class teachers, each teacher teaching a small group of pupils.

In the average Sunday school only one room is available for the primary department, and in this room

**When One** the three years or grades must find  
**Room Is** accommodation. Sometimes separation  
**Available** is secured for the grades by means of screens or curtains. Sometimes curtains or screens are so used as to secure comparative separation for each class or small group of pupils. Usually the pupils of like age and abilities are grouped in classes, with a teacher in charge of each class to teach the lessons of the grade to which the pupils of the class belong.

Separation for classes is desirable and sometimes a necessity in teaching young children. The teacher faces a competition of interests. There are distractions of sight and sound on every hand, but the child is attracted far more by what he sees than by what he hears. He wants to *see* what the teachers and the pupils in other classes are *doing*. He wants to know who

everyone is that enters or passes in or out of the class room. It is difficult so long as the child can *see* about the room to hold his attention. Therefore to get rid of all distractions that appeal to the eye is an aid in teaching. It is for this reason that separation of classes by means of screens, curtains, or class rooms is advocated.

When classes must be placed so close to each other that it is difficult for the teacher and pupils of one class not to disturb the teacher and pupils of the next class or classes it is advisable to assign not more than eight pupils to a class. When conditions do not necessitate crowding classes, the number of pupils in a class may depend upon the ability of the teacher to hold the interest of the pupils, to give them individual attention and to direct their activities, that is, their handwork, home work, and the like. Eight pupils to a class, however, is in most primary departments a good working number.

A separate room for the primary department is not possible in all schools. In some schools the beginners' and primary pupils, or the primary and junior pupils, must meet in the same room. In very small schools it is not unusual for the primary pupils to meet with all the other pupils of the school in the church auditorium.

Whether or not a separate room is possible for the



primary department, graded primary classes may be formed in any school. It is advisable for these classes to be accommodated in the same corner of the room or in the same bank of pews, but when such an arrangement is not possible and the primary classes must be scattered about the room the pupils in the classes may be grouped or graded according to age and ability. Such a grouping is all that is necessary for the teaching of the graded primary lessons, for the lessons are adaptable to any form of departmental organization.

For suggestions for introducing the graded primary lessons into large or small schools, into regularly organized departments, or into graded primary classes see chapters V and VI.

THE ideal always seems impossible to the hard-headed but blind practicality of the world; but in the end the ideal is the only thing that is possible, for God is in it.

JOHN T. MCFARLAND.



CHAPTER V  
PREPARING TO INTRODUCE  
THE LESSONS .

**PRIMARY**  
**Aim of the Course**  
To lead the child to know  
the Heavenly Father



and to inspire within him a  
desire to live as God's child.

"Flower from root  
and spiritual from natural, grade by grade  
in all our life."

*Mrs. Browning.*

## CHAPTER V

### PREPARING TO INTRODUCE THE LESSONS

To introduce the primary lessons or to superintend the department where they are taught a full and detailed knowledge of the lessons is necessary. One cannot teach or help others to teach what one does not know.

**The Primary Superintendent's Preparation**

It will be found helpful to study the primary lessons with reference first to their part in fulfilling the purpose of the International Graded Lessons as a course. To do this prepare a statement similar to the following:

**A First Step**

The purpose of the International Graded Lessons is to meet the spiritual needs of the pupil stage by stage in his development.

Broadly stated these needs are:

To know God as he has revealed himself to us in his word, in nature, in the heart of man, and in Christ.

To exercise toward God the Father, and his Son Jesus Christ, our Lord and Saviour, trust, obedience, and worship.

To know and do our duty to others.

To know and do our duty to ourselves.

With this statement before you, consider the aim of the primary lessons. It is to lead the child to know

the heavenly Father, and to inspire within him a desire to live as God's child. To accomplish this aim the primary lessons would need to help the child to begin to know God in the ways that he has revealed himself to us. The primary lessons would need to help the child to begin to exercise trust, obedience, and worship toward God and Christ. They would need to help the child to begin to know and do his duty to others and to himself. The primary lessons should be studied with view to determining whether or not they are adapted to help the child in all these ways.

To make this study, read the aim of the primary lessons for each year, the titles of the themes and lessons, and the memory verses of the lessons for each year. As you read, try to decide what each lesson is adapted to help the child to begin to do. In other words, study each lesson for the truth it contains for the child, and for the relation of this truth first, to the theme under which the lesson occurs, second, to the aim of the lessons for the year, and third, to needs of the child as they are stated under the purpose of the International Graded Lesson Course.

To be concrete, turn to the first year lessons, the first theme and first lesson. Read the title of the theme, God the Creator and Father. Read the title of the first lesson and its memory verse. The title is, God the Creator of All Things. The memory verse is, In the beginning God created the heavens and the earth. What truth does this lesson contain for the

child? What is it adapted to do for the child? Does it not tell of God as *Creator*? (See theme.) Will it not help the child to begin to perceive *the power of God*? (See Aim for the year.) Will it not help the child to begin *to know God as he has revealed himself to us in his Word and in nature*? (See purpose of the Graded Lesson Course.)

A similar study should be made of each lesson of the primary series. If possible to do it the lessons for one year should be studied at one sitting that the relation of one lesson to another, of one theme to another may be perceived.

A knowledge of the construction of the lessons, of methods of teaching them, of the teacher's part, of the pupil's part, of the equipment for teaching, and of all the details necessary for the superintendent to know is to be obtained from the text books. The second step therefore in preparing to introduce the lessons or to superintend the department in which the lessons are taught is a mastery of the Forewords in the teacher's text books. These Forewords are a manual of instruction on the use of the lessons.

A study of the lessons as if for teaching is a third step in the superintendent's preparation. In making this study some superintendents study the first year lessons and teach or substitute in first year classes one year, study the second

year lessons and teach or substitute in second year classes the next year and so on. Other superintendents study the text books for the three years simultaneously, and are ready each Sunday to substitute in a first, second, or third year class according to the need.

The Primary Teacher's Text Books are a necessary part of the superintendent's equipment. Two books that are a valuable aid to the superintendent in carrying on the work of the department are, Primary Lesson Detail and A Year of Primary Programs.

A knowledge of the purpose and construction of the primary lessons and a mastery of the lesson detail is necessary first, to secure the proper use of the lessons, that is, to assign to each grade the lessons for that grade. It is necessary, second, to direct the work of the class teachers, to train them for work, to answer their questions, to help them meet their problems. It is necessary, third, to watch the progress made by the pupils, and to supplement and strengthen the lesson teaching. The lesson teaching is to be strengthened by the review and drill of memory verses, the retelling of lesson stories by the pupils, by conversation with the pupils about their lessons, by activities that are expressions of the lesson truths, and through the worship.

The class teacher's preparation should be similar to the superintendent's. The class teacher should know the aim of the primary lessons and the aim of the

lessons for each year, and be able to state these aims at any time. The teacher should understand the relation of the primary lessons to the purpose of the International Graded Lessons as a course. To acquire this knowledge the class teacher should do the work outlined for the superintendent in steps one and two.

The class teacher should make a general study of the Forewords in each of the text books that the relation of one year's lessons to another may be clearly in mind.

It is most helpful when the general study of the Forewords, and the study of the aim of the primary lessons as outlined in steps one and two for the superintendent may be carried on under the direction of the superintendent in a training class, composed of the teachers of the primary department. Such a study might be made in three meetings of two hours each or six meetings of one hour each. It is the general preparation that every teacher should make before becoming a regular or assigned teacher of a particular grade.

The third step in the class teacher's preparation should be the mastery of the lessons of the grade or year that he or she is to teach. This should include, first, a general study of the lessons for the year, and, second, the special preparation of each lesson week by week.

One plan is to read the text books for the year before making a study of the lessons for teaching. Another plan is to read Part I before making a study of the lessons of Part I, Part II before making a study of the lessons of Part II, and so on.

In the study of a particular lesson the discussion of the theme under which the lesson occurs should be read. The preceding lesson should be reviewed and the following lesson should be read. A knowledge of the preceding and following lesson is absolutely necessary to a thorough preparation of a given lesson. The text book is to be used as an aid or guide to the teacher. The Bible passage given as the lesson material is always to be studied and as large a use as is possible should be made of Bible Commentaries. The wider and deeper the teacher's knowledge the clearer and truer will be the lesson presentation.

The final step before introducing the lessons is the grading of the pupils. In some primary departments this is a formidable task. Children

**The Preparation  
of the Pupils** have been assigned to classes because their parents wished them to be with certain teachers or because they themselves wished to be with certain friends. Teachers have come to look upon their pupils as their special possession. Plans that tend to separate teachers and pupils are apt to be regarded with great disfavor by some teachers and sometimes by parents.



In the primary department where conditions are unfavorable for the introduction of the lessons the winning of the interest and cooperation of teachers and pupils is necessary. On the part of the teachers their interest and cooperation are to be won through a study of the purpose of the graded lessons and the aim of the primary lessons in particular. (See "Superintendent's Preparation" steps one and two and the "Class Teacher's Preparation.") There is not a teacher who is a true disciple of Christ and a lover of little children who will stand in the way of the child when the "better way" for educating him religiously is fully understood. To help the teacher to understand is the first essential.

The interest and cooperation of the pupils are to be won through the idea of grading. The average child rejoices in the thought of making progress, of being promoted from grade to grade, of graduating, of doing things in Sunday school as they are done in the day school. Present the idea of grading and graded lessons with enthusiasm and conviction and the children will be won.

It is a mistaken idea that children of primary age are so attached to their teachers that they will leave the Sunday school if they are given other teachers. Children love their Sunday school teacher, it is true. It is also true that their love is great enough to love more than one teacher. Children are accustomed in

the day school to pass from grade to grade and from the care of one teacher to another. It is seldom in the primary department of the Sunday school that there is unhappiness that lasts longer than a Sunday or two when children are given a new teacher. When there is a strong and continued aversion to a teacher on the part of the child he would better be assigned to a different class. Most often it happens that the teacher the child dislikes at first, just because she is new and her ways are strange, is the teacher he comes finally to regard with the greatest affection. There is really little to fear or dread in presenting the idea of grading and graded lessons to children.

In primary departments where the pupils are classified according to age or to their standing or grade in the secular school the pupils are ready for the lessons.

For the problem in the small school see chapter VII.

NEITHER are capacity for training nor ability to use effectively the best methods of religious instruction restricted to any section of the country or to any type of school.

HENRY H. MEYER.

CHAPTER VI

HOW TO PROCEED IN INTRO-  
DUCING THE LESSONS



A PRIMARY ROOM SHOWING AN ARRANGEMENT FOR THE TEACH-  
ING OF THE GRADED LESSONS BY CLASS TEACHERS



AN ALCOVE IN THE ABOVE ROOM IN WHICH THE FIRST YEAR  
CHILDREN MEET DURING THE LESSON PERIOD

## CHAPTER VI

### HOW TO PROCEED IN INTRODUCING THE LESSONS

THE Primary Graded Lessons include first, second, and third year lessons.

**A Restatement** The first year lessons have been selected for teaching to pupils of approximately six years of age who are in a first year class or grade in the secular or day school.

The second year lessons have been selected with special reference to needs, interests, and capabilities of pupils approximately seven years of age who in the day school are in a second year class or grade.

Similarly the third year lessons have been selected for teaching to pupils of approximately eight years of age who in the day school are in a third year class or grade.\*

In the introduction of the lessons the end to be kept in view is the proper use of the lessons. This is to teach the lessons of each grade to the pupils for whom the lessons have been selected, and thus to secure to each pupil lessons adapted to aid him in his present spiritual and religious life. (See chapters II, III, and IV.)

**The Proper Use of the Lessons** In the primary department that is or may be graded

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\* See chapter I for the explanation of what is meant by six, seven, and eight-year-old children and the overlapping of ages that may occur within a grade.

the simplest procedure is to substitute the Graded Primary Lessons for whatever other lessons have been taught in the primary department and to have the first, second, and third year lessons taught simultaneously. The best time to make this substitution is the first Sunday in October.

In a primary department that is partially graded and where better grading must be accomplished gradually, it might be found practicable to introduce the Primary Graded Lessons one year at a time.

By a graded primary department is meant one in which the pupils are so classified or grouped together that all first year pupils are in one class or group of classes, all second year pupils are in another class or group of classes, and all third year pupils are in a third class or group of classes. (See chapter IV, Conditions and Arrangements for Teaching the Primary Graded Lessons.)

When a primary department is or may be so graded with a class teacher in charge of each class, the department is ready for the lessons. The first year lessons may be taught the pupils of approximately six years of age who are in the first year class or classes. The second year lessons may be taught the pupils of approximately seven years of age who are in the second year class or classes, and the third year lessons may

be taught the pupils of approximately eight years of age who are in the third year class or classes. It is taken for granted that the teachers who will teach these lessons will have prepared themselves for teaching them. (See chapter V, Preparing to Introduce the Lessons.)

By a partially graded primary department is meant one in which there are no beginners' pupils (children under six) and no junior pupils (boys and girls over eight) but where the primary pupils (the six, seven, and eight-year-old children) have been taught the same lesson, have not been grouped in classes, and have not received instruction from class teachers but have been taught by the superintendent of the department.

In such a department where the grading is to be accomplished gradually, the simplest way to introduce the graded primary lessons is to introduce one year's lessons at a time. In accordance with this method the superintendent of the department or some teacher teaches the first year lessons to all the pupils of the department. While doing this he or she begins to grade the department, to find class teachers for the different classes, and to train the teachers with a view to helping them to be ready the next year to teach the first year lessons to the pupils that enter the primary from the beginners' department.



The first step in grading such a department is to discover what pupils are of the same age and in the same grade in the day school. The next step is to classify or group the pupils into first, second, and third year classes. The third step is to find and assign class teachers to these classes and to define or explain what each teacher's duties are to be during the year. The teachers should make a thorough and detailed study of the primary lessons. (See chapter V.) Occasionally they should be asked to teach the lesson for the day to their own pupils. It would be well if toward the end of the year each teacher should teach a lesson to all the pupils as one class. Each week the teacher's duties should be to direct the retelling of lesson stories by the pupils, and to review and drill the memory verse their pupils learned at home during the week. If handwork is done the class teachers should direct the handwork under the supervision of the superintendent.

The following year teachers will be ready to teach the first year lessons to the pupils that come into the primary from the beginners' department. If teachers are available who are competent to teach the second year lessons, the second year lessons may be taught to the second and third year pupils by class teachers. If such teachers are not available the superintendent of the department would better teach the second year lessons to the second and third year pupils as one class and continue the training of second year teachers.



If the superintendent teaches the second year lessons to the second and third year pupils as one class, some separation should be provided for the first year pupils and their teachers. It might be that the first year pupils could be sent into the church auditorium for the lesson or the second and third year pupils could be taken into the church for the lesson teaching. If nothing better can be done screens or curtains should be used.

The teachers that are in training should make a study of the second year lessons and text books. They should be responsible for the review and drill of memory verses and correlated lessons, and for the handwork. Their training should also include practice in teaching.

The next year the teachers that have had a year's experience in teaching the first year lessons will be better prepared to teach these lessons. Unless there is some good reason why they should not do so, they should remain in their grade and teach the first year lessons to the new pupils that come from the beginners' department.

The teachers that during the year just past made preparation for teaching the second year lessons should teach these lessons to the pupils that are promoted from first to second year classes. The question that remains to be answered is: To whom and by whom shall the third year lessons be taught?

The third year lessons should be taught to the pupils

that are promoted from second to third year classes. It is probable that by the time for introducing the third year lessons a sufficient number of teachers will be available for the teaching of the three years of the primary lessons as they are intended to be taught, which is simultaneously by grades. Thus the partially graded department becomes fully graded. (For the class-room idea see chapter IV.)

The ungraded primary department is that in which pupils four and five years old and possibly younger, **The Ungraded** pupils six, seven, and eight years of **Primary** age, and pupils that are older meet in **Department** the same room at one time, and are taught the same lesson by one teacher.

One of three conditions is usually the reason for the ungraded primary department. First, there is opposition on the part of some one to a graded department; second, the number of teachers required for a graded department are not available; or, third, the value of such a department and its opportunities for teaching are not rightly understood.

When there is opposition to a graded department or a lack of understanding as to its value and opportunities the situation requires tact and consideration of others. When the teachers that are required for such a department do not seem to be available it is time to begin the grading in hope that teachers may and will be found. Whatever the reason may be for

the ungraded department it is not sufficiently valid to prevent the grading of the department in thought, on paper, and in the seating of the children by grades or classes. The doing of these three things frequently leads to graded instruction.

The grading of an ungraded primary department may be started in one of several ways. (1) Give to **First Steps in Grading Such a Department** each pupil a card with the request to write or to have written for him his name, the date of his birthday, that is the month and date of month, his present age, and if he attends school, his grade or year in school. Ask to have the cards or notes returned the next Sunday.

With this information as a foundation for work, begin to classify the pupils in thought and on paper. Group pupils of the same age and grade in the secular school. The next step is to think out or arrange for the seating of these pupils in the class room. To this end it will be found helpful to draw a diagram of the primary room and to indicate the rows of chairs or the position for each class or group of pupils.

When the preliminary work of grading has been accomplished, determine the method to be followed in reseating the pupils. One plan is to meet each pupil as he comes in and assign him to a seat. Another plan is the following: Permit the pupils as they come in to take the seats they have been accustomed to take. At some convenient time, before the opening exercises,

before the teaching of the lesson, or after the lesson, explain that it is your desire for the pupils that are in the same grade in the day school to sit together. When this explanation has been made ask pupils occupying the seats you have planned for the youngest children to pass to one side of the room and call for the pupils who are to have these seats to come and take them. Proceed in a similar manner with the next group or row of seats until all are in their right places.

If there is dissatisfaction on the part of the pupils, or if later there is difficulty in training the children to take and keep their right places, make the new arrangement pleasing. Provide colored ribbons, braids, or crepe paper, one color for each grade. Show these ribbons and explain that one color is for each class or grade and permit the pupils of first one class and then another (beginning with either the youngest or oldest pupils or with the girls and then the boys) to choose a color for their class. Fasten the class color to the first or to the first and last seats of each class to help the children remember their seats and class colors. If desirable give a tiny knot or bow of ribbon of his class color to each child to wear. The suggestion for class colors is of course only a device for making the new and unaccustomed attractive. It need be adopted only when it is necessary or advisable.

(2) A second method that may be followed in grading a primary department is to write the names

of all the pupils on a large card, sheet of paper, or blackboard. Some Sunday when the names are ready call upon each pupil to tell which is his grade or class in the secular school. Under or opposite each pupil's name, write down each pupil's day school year or grade, and with this information proceed to grade and reseat the pupils.

(3) When the number of pupils in the primary department is small a much simpler method may be followed. All pupils not attending school may be asked to stand and to pass to chairs which in the thought of the one grading the department have been reserved for these young children. Next all pupils who in the day school are in first year classes, First Year B or First Year A, may stand and pass to chairs reserved for them, the First Year B's together and the First Year A's together. A similar method may be followed with the pupils that are older until pupils of like age and abilities are sitting together in groups or classes. The next step will be to assign class teachers and arrange for the lesson teaching.

After the grading of the pupils has been accomplished in thought and in the seating of the pupils by grades or classes the next step is to assign teachers to different classes.

**The Assigning  
of Teachers**

It may be that teachers can be found almost at one time for all the classes. It may be that first a teacher for one class and then a teacher for

another class will be found and that to find teachers for all the classes will require time.

The children under six years of age are the ones that need the most supervision and assistance. These children should from the start be called beginners. The teacher assigned to these children should be one who has the ability and willingness to become a beginners' teacher and the superintendent of the beginners' department. As soon as it is expedient or possible the pupils of beginners' age should be taught the lessons of the Beginners' Series of Graded Lessons.

The other pupils that equally with the beginners need the help of class teachers are the boys and girls, nine years of age and older. As soon as teachers can be found for these pupils they should be grouped in classes and should be taught the lessons of the Junior Series of Graded Lessons.

If the conditions are such that the beginners and junior pupils must be accommodated in the same room with the primary pupils, some separation should if possible be secured for the beginners and juniors during the lesson period. The separation may be accomplished by means of screens, by the use of curtains, or by having the pupils pass to some other room for the lesson teaching.

After the teachers have been found for the beginners and junior pupils the next effort should be to find teachers for the primary pupils and to introduce the Primary Series of Graded Lessons.

After the grading has been accomplished and beginners' and junior classes have been formed with or without separation, it may be found that there are a number of first, of second, and of third year primary classes. If competent teachers are available for the classes there is no reason why the first year lessons should not be taught the pupils in the first year classes, the second year lessons should not be taught the pupils in the second year classes and the third year lessons should not be taught by the teachers of third year classes to their pupils.

If, for example, class work has never been done in the primary department and the teachers are inexperienced, it might be advisable to introduce one year's lessons at a time. See "Introducing the Lessons in a Partially Graded Primary Department." This method provides the better for the training of teachers.

If the primary department is too small to make the forming of three classes or grades expedient the graded primary lessons may be introduced and taught in accordance with the suggestion given in chapter VII, The Problem of Graded Lessons in the Small School.

EFFICIENCY must be tested in the light of opportunity.

HENRY H. COPE.

It is not the business of the Sunday school simply to instruct the more favored children who are enrolled in its membership; its mission is to childhood universal.

JOHN T. MCFARLAND.

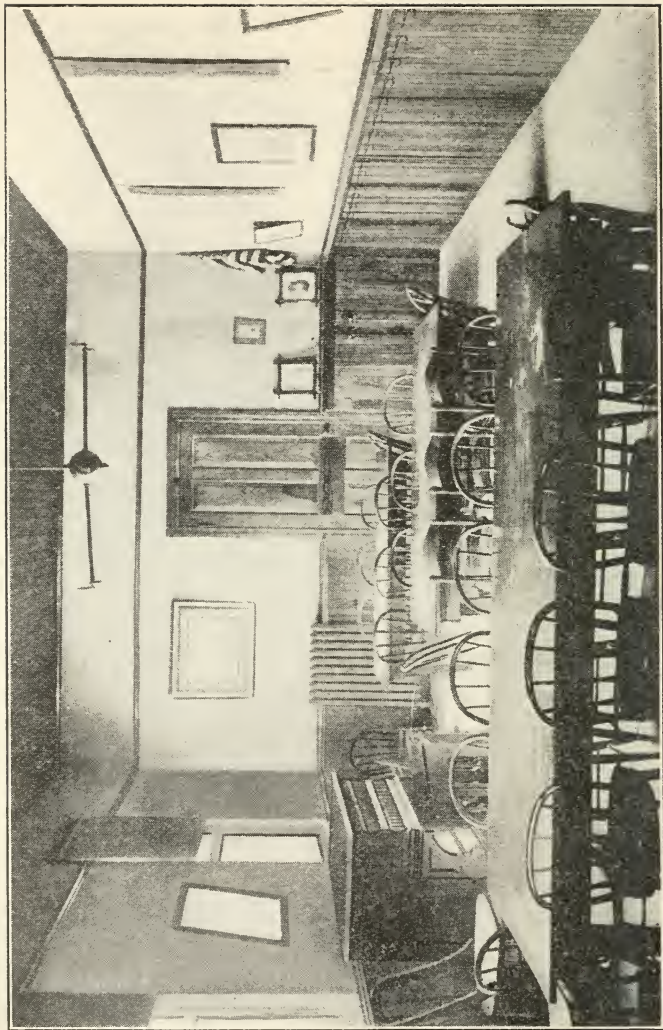
No one can claim to hold a magician's wand more wondrous in its influence than the teacher who is helping to shape the thought-world in which his scholars live, and will continue to live. He is building for all time. He is influencing the desires, motives, and actions of the future.

H. THISELTON MARK.



CHAPTER VII

THE PROBLEM OF  
GRADED LESSONS IN THE  
SMALL SCHOOL



A PRIMARY ROOM IN A SMALL SCHOOL WITH THREE GRADES AND THREE CLASSES

## CHAPTER VII

### THE PROBLEM OF GRADED LESSONS IN THE SMALL SCHOOL

A SUNDAY school may be small, but if its membership includes children some provision is made for teaching them either in a class or in a room by themselves. They may range in age from three to ten years, but unless the school is a graded school these children are taught in one class and by one teacher. More than one teacher of such a class has been heard to say, "I believe in graded lessons. I should like to introduce them into my department, but under present conditions how can I?" To answer this question is the purpose of this chapter.

It is obvious that if the children's teacher is to continue teaching all the children from three to ten, that the graded lessons are not usable. But there is a way in which the beginners', primary, and junior lessons may be taught in their order if three teachers are available for the pupils up to thirteen years of age. In fact, in a school having six teachers all the lessons from beginners to senior may be taught *in the order in which they were intended to be taught*. See Professor Robertson's plan and the chart, pages 70 and 71.

Professor Robertson of Canada has formulated a

plan whereby the small schools of his country may have the benefit of the graded lessons. He believes that there is a great value in a closely graded course for the large school and for the small school wherever it may be located. It is his plan that is presented.

**A Plan for the  
Small School**

His schedule provides for a school having only six teachers. The work of these teachers and the grading is so arranged as to make it possible for every pupil in the school from five years on to have all the lessons in the graded course, in the order in which they were intended to be taught. At the start all pupils five years of age are in one class, known as Group A; six, seven, and eight in another, called Group B; nine, ten, and eleven in a third, called Group C; twelve, thirteen, and fourteen in a fourth, called Group D; fifteen, sixteen, and seventeen in a fifth, Group E; and eighteen, nineteen, and twenty in the sixth, Group F. To the five-year children Group A, the first year beginners' lessons are taught; to Group B, the second year primary; to Group C, the second year junior; to Group D, the first year intermediate; to Group F, the third year senior.\* (See "A Graded Lesson Scheme for a Sunday School with Only Six Teachers.")

This plan is continued for a year. At the end of the first year's work the teacher of Group A takes the children who come into the school at five, and keeps the ones she was teaching the previous year, making

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\* Adapted from *The Graded Lessons in the Small School*, Josephine L. Baldwin.

a group containing children both five and six years of age. To these she teaches the second year beginners' lessons. The teacher of Group B keeps the pupils she had the preceding year whose ages will now be seven, eight, and nine, and the lessons taught will be the third year primary. The teacher of Group C keeps the same pupils and teaches the third year junior lessons to them. The teacher of Group D teaches the second year intermediate, of Group E the first year senior and the teacher of Group F the fourth year senior.<sup>1</sup>

The following year the teachers keep their classes as before, except that the teacher of Group A each year takes the new pupils five years of age who come into the school. In each case the teachers teach the next year's lessons. At the end of the third year the classes pass on to the next grade, and the teachers go back and begin the work of the triennium over again.<sup>2</sup>

By this plan the teacher of the Series A would teach the first and second year beginners' lessons and the first year primary; the teacher of Series B the second and third year primary and the first year junior; the teacher of Series C, the second, third, and fourth year junior; the teacher of Series D, the first, second, and third year intermediate; the teacher of Series E, the fourth year intermediate, the first and second year senior; the teacher of Series F the third and fourth year senior and some elective adult course.<sup>3</sup>

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<sup>1</sup>, <sup>2</sup>, <sup>3</sup>, Graded Lessons in the Small School, Josephine L. Baldwin. Leaflet sent on application.

Let A, B, C, D, E, F, stand for the six teachers respectively. Let existing (or prospective) lesson courses be designated as follows:

**A Graded Lesson Scheme for a Sunday School with Only  
Six Teachers**

- Ka. A year's course intended for Beginners aged 4 years.
- Kb. A second year's course intended for Beginners aged 5 years.
  - I. A year's course intended for First Year Primary, age 6 years.
  - II. A year's course intended for Second Year Primary, age 7 years.
- III. A year's course intended for Third Year Primary, age 8 years.
- IV. A year's course intended for First Year Junior, age 9 years.
- V. A year's course intended for Second Year Junior, age 10 years.
- VI. A year's course intended for Third Year Junior, age 11 years.
- VII. A year's course intended for Fourth Year Junior, age 12 years.
- VIII. A year's course intended for First Year Intermediate, age 13 years.
- IX. A year's course intended for Second Year Intermediate, age 14 years.
- X. A year's course intended for Third Year Intermediate, age 15 years.
- XI. A year's course intended for Fourth Year Intermediate, age 16 years.
- XII. A year's course intended for First Year Senior, age 17 years.
- XIII. A year's course intended for Second Year Senior, age 18 years.
- XIV. A year's course intended for Third Year Senior, age 19 years.
- XV. A year's course intended for Fourth Year Senior, age 20 years.
- XVI. Any Adult course.

Then a permanent system, in which (ultimately) every pupil will get every year's work in its proper order, can be arranged as follows: According to this plan, a teacher remains with a particular group of pupils no more than three years. Pupils will not be admitted under five years of age.

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## GRADED LESSON SCHEME (CHART)

Graded Lesson Scheme for a Sunday School with Only Six Teachers

| Years 1915-1918, Etc.                                    | Years 1916-1919, Etc.                                   | Years 1917-1920, Etc.                                    |
|--|---|--|
| 1<br>Pupils 5 years old<br>LESSONS Ka<br>TEACHER A       | 2<br>Pupils 5 and 6<br>LESSONS Kb<br>TEACHER A          | 3<br>Pupils 5, 6, and 7<br>LESSONS I<br>TEACHER A        |
| 4<br>Pupils 6, 7, and 8<br>LESSONS II<br>TEACHER B       | 5<br>Pupils 7, 8, and 9<br>LESSONS III<br>TEACHER B     | 6<br>Pupils 8, 9, and 10<br>LESSONS IV<br>TEACHER B      |
| 7<br>Pupils 9, 10, and 11<br>LESSONS V<br>TEACHER C      | 8<br>Pupils 10, 11, and 12<br>LESSONS VI<br>TEACHER C   | 9<br>Pupils 11, 12, and 13<br>LESSONS VII<br>TEACHER C   |
| 10<br>Pupils 12, 13, and 14<br>LESSONS VIII<br>TEACHER D | 11<br>Pupils 13, 14, and 15<br>LESSONS IX<br>TEACHER D  | 12<br>Pupils 14, 15, and 16<br>LESSONS X<br>TEACHER D    |
| 13<br>Pupils 15, 16, and 17<br>LESSONS XI<br>TEACHER E   | 14<br>Pupils 16, 17, and 18<br>LESSONS XII<br>TEACHER E | 15<br>Pupils 17, 18, and 19<br>LESSONS XIII<br>TEACHER E |
| 16<br>Pupils 18, 19, and 20<br>LESSONS XIV<br>TEACHER F  | 17<br>Pupils 19, 20, and 21<br>LESSONS XV<br>TEACHER F  | 18<br>Pupils 20, 21, and 22<br>LESSONS XVI<br>TEACHER F  |

To see what will be done in a particular year, follow a column downward. To trace the course of a pupil through successive years, follow the corner numerals.

Dr. Robertson's plan provides for all the grades. After it has been inaugurated and is working properly

|                       |   |
|-----------------------|---|
| <b>Of Interest to</b> | it makes it possible for a pupil to enter |
| <b>the Primary</b>    | the Sunday school at five years of        |
| <b>Teacher</b>        | age and to progress in his religious      |

education "by regular steps, each successive one higher than the preceding." It does not provide for the teaching of the three and four-year-old children. If they are regular attendants at Sunday school it is better to find for them a special teacher, some young girl or a mother who has a talent for keeping little children occupied and happy, and for talking to them and telling them stories. If they must be in a class with older children the place for them is Group A.

Dr. Robertson's plan has one added advantage over any other that has been projected. There is an overlapping of ages within a group, but the lessons for each group are so arranged that they are taught to the pupils for whom they have been chosen and to the pupils nearest to them in age and development. For example, a first year primary lesson would never be taught an eight-year-old pupil or a third year primary lesson taught a six-year-old child, which occurs when the lessons are taught departmentally, that is, in rotation to six, seven, and eight-year-old children.

When it happens, as in some schools or in some years it may, that there are no pupils for a certain group, the lessons for that group are to be omitted.



CHAPTER VIII  
CONDITIONS AND EQUIPMENT  
FOR TEACHING



THE METHODIST BOOK CONCERN 1915



### A CLASS TEACHER'S EQUIPMENT

Note the round table, the screen, and the use that has been made of it.

## CHAPTER VIII

### CONDITIONS AND EQUIPMENT FOR TEACHING

CHILDREN delight in orderliness and neatness, in "liberty under law." One of the lessons for the Sunday school to learn is the value of a clean and orderly room, and of a program well planned and carried out in the giving of religious instruction.

#### A Lesson for the Sunday School to Learn

Of some Sunday schools it is said that the pupils in the elementary departments are noisy and disorderly, thoughtlessly irreverent. This condition is due in part to weak discipline and to the absence of rules, regulations, and customs similar to those of the secular school. In the public school pupils are not permitted to enter a class room in a noisy manner or to play about the room. In most schools the younger pupils march to and from the class room and are held responsible for orderly behavior. Teachers are stationed along the stairways and halls to prevent accidents and disorder and the children both regard and respect law and order and the voice of authority.

#### A Criticism

In Sunday school the elementary teachers are apt to consider that they have no right to impose rules and regulations, to require orderly behavior. They fear that if they do the children will go to some other school where they may do as they please. The truth

is that the average child respects and admires the teacher who knows what is right and expects him to do it, who establishes just rules and regulations and requires him to act in accordance with them. The average primary department would do well to adopt some of the customs of the secular school that are aids in the control of conduct.

A second cause for disorder on the part of pupils is the disorderly and unattractive class room. It is not possible to secure orderly behavior in disorderly surroundings and it is not justice to expect it.

In some Sunday schools one may still find the young children in dark basements or crowded together in a room that older pupils would not tolerate. Sometimes one finds the primary room the general storeroom. In corners and on window-sills are worn out Bibles and discarded hymnals. Against the walls are the sewing machines of "the women's societies." When one opens the doors of bookcases or cupboards unfinished garments for "the heathen" come tumbling forth to add to the confusion, and everywhere there is dust. This is not an exaggerated picture. It is true in part of some primary rooms and wholly true of others.

Church auditoriums are built for worship. Everything is planned to aid in creating a worshipful atmosphere. All too frequently Sunday school buildings are built with little or no thought of the effect on children of beautiful architecture, or of rooms that express dignity and are suited to their purpose.

The rooms apportioned to the children should be adequate in every sense. They should be spotlessly clean and in perfect order. The littering of the rooms with paper, the disarrangement of furniture, the careless bringing in of mud on shoes and overshoes should not be permitted. There should be a door-mat or shoe-scraper at the outside door, a rack for umbrellas at the door of each class room, and in the room a scrap-basket for the reception of waste paper, pencil sharpenings and the like. It is in the orderly room that children are able to think clearly and give attention.

The class rooms should be as beautiful as they can be made. "The color scheme of a room is a most important consideration." "Of all the silent teachers that influence us from our entrance into this world to our going out of it, color is perhaps the most subtle and the most mysterious. It is difficult to realize how large a part it plays in man's emotional life."\*

The chairs should be comfortable for those who are to use them. They should be the right height. A child should be able to sit with his feet resting upon the floor. The backs and seats of the chairs should be properly adjusted. A child should neither be thrown back in his chair nor pushed forward. He should be able to sit in a comfortable, upright position. Unless he is comfortable he will be wearied and ill-tempered.

It is most desirable that both children and teachers

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\* Some Silent Teachers, Elizabeth Harrison.

should remove cloaks and hats before the class session. In this way greater physical comfort is assured and fussing and restlessness are done away with. There should be cloak rooms or some other arrangement for the orderly disposal of both hats and cloaks.

The class room should be well ventilated and receive plenty of fresh air. This is important for almost all odors excite some emotion. Impure air and foul odors are harmful in their effect on the physical and moral nature. The air in the Sunday school room should be clean and pure.

One cannot place too great an emphasis on suitable Sunday school surroundings. The Sunday school is the place where the children are told of God, are helped to formulate their ideas not only by what they are told but also by what they feel. The Sunday school should be the place where the children feel rightly and are lifted to high planes of feeling and of thinking. The Sunday school should help the children to feel that they are in the presence of God. Where there is this feeling the children will be reverent in spirit and behavior.

It has been said by Ruskin that "music, which of all the arts is the most directly ethical in origin, is also the most direct in power of discipline." The primary superintendent is just beginning to discover how much may be said to the children through music. "Given its opportunity [music] can induce the slouch-

**Further Aids in  
Securing Proper  
Conditions for  
Teaching**

ing child to stand erect, the sad to smile, the merry to be serious, the noisy to be quiet."

The wise leader calls the department to order by means of music that will induce a feeling of quietness, of readiness of mind and spirit for the service of worship. "Much of the well-intended primary Sunday school work loses half of its efficiency from the teachers not understanding that the child must be in gentle, reverent mood before he can be in the right religious attitude."\* There is nothing that can so quickly bring about this mood as the right kind of music. Handel's *Largo*, Schumann's *Traumerei*, Mendelssohn's *Spring Song and Consolation*, "He Shall Feed His Flock," from Handel's *Messiah*; "O Rest in the Lord," from Mendelssohn's *Elijah*; Schumann's *Nachtstück*, and Gottschalk's *Last Hope* are arranged as hymns and may be found in most hymnals. The music of the masters, simplified and fingered by modern pianists, may be secured at almost any publishing house that publishes music.

The wise leader prepares the children for their class work, calls them to attention and dismisses them not with the ringing of bells or disturbing signals but by music.†

"Music can noble hints impart,

. . . . .  
With unsuspected eloquence can move

And manage all the man with secret art."

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\* A Study of Child Nature, Elizabeth Harrison.

† For appropriate music and added suggestions see Primary Programs, Marion Thomas, Appendix A.



In addition to being an aid in creating proper conditions for teaching, music can awaken the child's soul; help him to be reverent. Froebel has helped us to understand that "to develop a spirit of reverence (is) to develop a capacity for religion."

Another factor in the training for reverence is stillness. Patterson Du Bois has said, "One of the most important constituents in moral atmosphere is stillness or silence." Some teachers are afraid of stillness when it comes. Instead of making the most of it, of permitting the children to feel it, they regard it as the dangerous calm before the storm. They fear that it presages mischief on the part of the children. They hurry to ask a question or to do something that they may not lose their control.

The absolute stillness that comes unexpectedly, for it cannot be arranged or planned for, helps the children to feel that they are in a holy place. It helps them to grasp large truths, for when,

". . . with an eye made quiet by power  
Of harmony and the deep power of joy  
We see into the life of things."

The brief periods of stillness that come sometimes before prayer, sometimes after it, sometimes as the result of quiet speaking to the children, or the presentation of some new thought, are not to be feared. When they come wait for a moment or two, stand quietly in perfect calmness and control until the deep feeling passes over. When it is gone do the next thing



that is to be done, proceed in usual manner and nothing will have been lost. Power and control over and for the children will have been gained.

In creating the proper atmosphere and in securing the proper conditions and equipment for teaching, the larger responsibility is that of the department superintendent. It is the primary superintendent who must keep before her the vision of the ideal and work toward it. It is she who must lead and inspire the class teachers and the children. To obtain results, however, the class teachers must cooperate and aid in every particular.

It is the class teacher's part to be instantly obedient to every signal, to take part in all the exercises, to be reverent in spirit and manner, to show courtesy to the superintendent and to the children, to be willing to accept advice, to follow directions and to do all these things in the spirit of willing service for the Master.

The cooperation of the children is also to be won. In one way and another each child must be given a sense of responsibility in maintaining order, in participating in the worship, and in the interchange of kindly deeds. Each needs to realize that he has a place and share in making for the good of the whole, and that any failure to perform his part affects others. The child is brought to this realization not so much by teaching as by that subtle something in the atmosphere

which prevails where there is unity of spirit and purpose on the part of officers and teachers.

It is in the primary department where there is perfect accord, cooperation, worship, fellowship, kindly deeds and words, that the Christ atmosphere is most apparent. Such an atmosphere is above all other the most necessary condition for teaching. It is said, "A Christ atmosphere is a mighty power in bringing men to Christ." If it is such a power in bringing men to the Saviour what may it not be in bringing the children. To bring the children to the Saviour and to help them to live lives of Christian service is the true purpose of the primary department.

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CHAPTER IX  
THE TEACHER AT WORK



"THE TEACHER'S PURPOSE IN TEACHING IS TO LEAD OUT THE MIND, THE HEART, AND THE CONSCIENCE  
OF THE CHILD TOWARD THE LARGEST, FULLEST LIFE"

## CHAPTER IX

### THE TEACHER AT WORK

To provide a religious nurture which shall be adequate to lead out the mind, the heart, and the conscience of the child toward largest, fullest life is at once the teacher's problem and the teacher's quickening aspiration. To this end the teacher teaches directly by the giving of formal instruction. She teaches also by the creating of environment and atmosphere and by personality.

In discussing the problem of the teacher and the child, Professor H. Thiselton Mark has said: "The longer one teaches and observes the teaching of others, the more does one become persuaded that there are spiritual forces in education which cannot be tabulated in a text book. Subtle forces of personality, the direct influence of mind on mind, and of character on character, are ever at play."\*

It is said: "Personality is one of those elusive words whose meaning can always be felt, but hardly ever defined. Personality . . . is the man. More definitely it is the spirit that unifies the attainments of a man; it is his

**The Influence  
of Personality**

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\* "The Teacher and the Child," H. Thiselton Mark.

attitude toward life, his point of view, his total character.”\*

If personality is the man, his spirit, his attitude toward life, his point of view, his character, then the personality of a teacher is the whole teacher teaching. It is the teacher's faith making truth vivid and vital. It is the teacher's character imparting ideals to the child. It is the teacher's actions, set up as a model for the child to imitate.

The child of primary age is imitative. “Imitation is the tendency of the individual to act upon the suggestions of others.” Suggestions are given consciously by the teacher. To give them is one of the purposes of teaching. But more than the suggestions that are given purposely and consciously are those that are given unconsciously, by what the teacher is.

For this reason, the teacher's personality is a potent influence. Each teacher possesses qualities of character that have been built up in the course of life. These elements of strength are peculiarly his own. They reflect his temperament, disposition, habits, and the experiences of the years. They also tend to awaken like elements of strength in the members of the class. It is for this reason that the plan is advocated for teachers in the primary department to remain permanent in their grades. Such a plan makes it possible for the pupils to pass from one teacher to another as they pass from one grade to another, to come under

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\* H. H. Horne.

the helpful influence not of one but of different teachers. After a few years of experience in a graded primary department it is easily discernible in which grade the teachers are best fitted to teach, and which teacher should teach boys and which girls.

On the part of each individual there is the tendency to act upon the suggestions of others. A suggestion may be given either by what is said or by what is done, by purposeful teaching or by unconscious and unpremeditated example.

**Hints to the  
Teacher**

The young child idealizes his teacher. What she says and does are just right and when with her and away from her he imitates her. Hence the teacher is most imitable to the forming mind.

One of the privileges of the teacher is to be in whatsoever things are true, honest, just, pure, lovely, and of good report what she is willing for her pupils to become. If this is her privilege, what is her duty?

The child is dependent upon those by whom he is surrounded for his first beliefs and of what is right and wrong, fitting and noble, beautiful, and desirable.

We give thought to what we will teach our children by means of Sunday school lessons, by appropriate stories, by precepts, or by direct reproof or admonition. We do not always stop to consider what we are teaching them by example. Gestures, expressions of the face, careless words and unpremeditated actions have

as great if not a greater influence than lesson teaching.

Patterson Du Bois has said: Our need is less a matter of direct teaching and preaching than of atmospheric influence—example, suggestion, pure spirit, gentle manner, sweet temper, strong handling, firm stepping in virtue. . . . The educational power of the Sunday school is nine tenths in the atmosphere and the personality of the teacher.

Is the teacher erect and graceful in bearing? Is she firm and vigorous of movement? If she is, the children receive impressions of a strong character. Is she bright and cheery? Does she greet the children with a sunny smile? Is she even and just in her discipline and quick to recognize the child's point of view? Is she tender and sympathetic? Does she love truth and goodness and beauty? The children gain lasting impressions of reserve power and strength, of beauty of character and of moral worth.

When the teacher is strong and vigorous the pupils are apt to be alert and happy, keen of mind, and ready for service. But needless activity must never be mistaken for vigor or for strength. True strength expresses itself in repose and in quiet and effective movement and speech. And there must be quietness and peace where there is to be worship.

"In so far as we exert *unconscious* influence over [the child] through our actions, words, and even our thoughts, and thus affect his point of view, we must realize the necessity of a high standard of life and



thought for ourselves. In so far as we, in our deliberate training of the child, *consciously* modify his actions and impulses to action, which, in their turn, influence his outlook on life, our dealings with him are more effective when we enter into and understand his point of view, and the extent to which, and manner in which, it differs from our own. But, in striving to influence the growing child for good, we must ever beware of exerting an *undue* influence. The child's point of view should be his own. Even though some restraint is necessary, freedom to develop is even more necessary. He should preserve his own individuality."\*

It takes a soul  
To move a body,—it takes a high-souled man  
To move the masses, even to a cleaner style:  
It takes the ideal to blow an inch inside  
The dust of the actual, and your Fouriers failed  
Because not poets enough to understand  
That life develops from within.

—"Aurora Leigh," Mrs. Browning.

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It is not merely what we may do for the child; we must consider what the child can do for us. We are not simply the teachers of children; possibly children are equally our own teachers. . . .

More than this, Christ leads us back to the little child for our spiritual testing, for the measuring of the value of our character, for the correction of our spiritual knowledge and vision. We are told that artists sometimes become confused concerning color, and find it necessary to subject their eyes to what they call "color-washing," which consists in holding the sight for a good while upon a perfectly white surface, until the power of vision is entirely corrected of its uncertainties and confusions. So God brings us back to the soul of a child for the washing of our spiritual vision. I have looked down into the limpid waters of a still mountain lake. I could not see bottom; the waters were crystal clear but they were exceeding deep. Such is the soul of a child.

JOHN T. MCFARLAND.

CHAPTER X

THE STORY METHOD AND THE  
BIBLE STORIES OF THE  
PRIMARY LESSONS



### A SECOND YEAR CLASS TEACHER'S EQUIPMENT

Note the oblong table and the pictures on the screen. Around this table a teacher and seven pupils may find accommodation and be comfortable. The table is 42 inches long by 22 inches wide.

## CHAPTER X

### THE STORY METHOD AND THE BIBLE STORIES OF THE PRIMARY LESSONS

A FEW of the lessons of the primary course are to be taught by the conversational method. Some of them are for review and drill. But the majority are story lessons because the story is the most effective means of bringing religious instruction within the range of the child's mental powers.

It is not only the child that loves a story. A good story, well told, appeals to everyone. In the childhood of the race, when there were no books, and when story-telling was the only means for transmitting knowledge and culture, love for the story began. That love is now instinctive. Hence in the use of the story in teaching we have a natural interest to rely upon and none to combat.

The child of primary age especially loves a story. But, in order to be suitable, it must be neither too simple nor too complex, and it must be a picture. It must picture life in action.

When one stops to think and realize it, the child's

world is largely a picture world. Through all his waking hours there is something to see. Except when he is asleep there are people around him who are always *doing something*. Objects are moving or being moved before him. Life and its meanings is being constantly interpreted to him by moving-pictures.

The story is something like a picture and therefore has a large place in the child's world. It is a means for making his mind active, for directing his thoughts, and for bringing to the child ideals that influence and lift life. It is a means for bringing to him religious and spiritual truths out of that vast treasury of truth to which he, as the child of God, is heir. It is the story that can best open up the heart of the child to God, help him to do God's will and to become God's child.

Every story pictures some vital part of a life. In other words, a story is a section of concrete experience. As such it brings to the child a new experience or recalls one. It also arouses an impulse to action.

Not all children possess the power in the same degree to live in—to think, to feel, to act—the story told them. But while listening to a story, the average child lives in it to a certain extent, and, therefore in a sense, experiences the life that is being pictured. He selects

the part that appeals to him most strongly and then, in imagination, plays that part.

Tell a story and watch the little listener's face. In difficult situations the child looks thoughtful or shows anxiety. If the hero is in trouble, shadows creep into the child's eyes, sometimes the tears fall. If the story approaches the climax with a joyous note the child shows joy and happiness. If the story depicts self-denial, courage, or nobility of conduct, the child shows by his earnest, thoughtful attention, by uplifted look, by exclamation or comment that he is thinking rightly, feeling nobly.

Through the child's tendency and power to live in the story a story becomes to him an experience. Every experience brings a contribution that influences and affects the developing life and character. If it is an experience that is helpful to him it calls forth and leaves a feeling that is refining, ennobling, and enriching. It quickens the child's mind to a perception of truth. It opens his "soul-windows" and gives to him a vision of his own self and of the self that with God's help it is possible for him to become. There is nothing that lifts the life of the child so effectively as the story unless it is the act to which the story inspires him. To inspire to right action is our aim.

Thus by teaching truth and presenting ideals of life and conduct, and by affecting conduct, the story is an aid in the development of character. The instinct of



imitation is strong within the child. He will imitate not only the life that he sees being enacted round about him but also the life that is pictured in a story. "When he imitates he more nearly understands."

"Imitation is certainly one of the most valuable and fruitful methods which the mind adopts in learning life's lessons. . . .

"There is the ever-present tendency . . . to repeat in our own behavior witnessed actions which have, if only sub-consciously, had an impelling effect at the time to act similarly."\*

Besides the spontaneous tendency "to act here and now as others are acting" there is an ever-increasing tendency to imitate the idea or motive. The ability of the child to do this makes the story the most effective means in the giving of religious instruction. The Sunday school teacher's opportunity is limited to about half an hour a week. She cannot go home with her pupils or help them carry over into action the impulses received from the teaching. She must depend upon the story to do what, from force of circumstances, she cannot do for her pupils.

Because the teacher's opportunity is so limited the story that is told must touch child life intimately and must give strong impulses to action. The action suggested must be such that the child can carry out, and,

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\* The Unfolding of Personality, H. Thiselton Mark.



it may be, will carry out, not recognizing why he does it. Besides being an act that the child can carry out, it should be one that will contribute to the enriching of his experience. It should enlarge his sympathies, quicken his soul to new hungers and aspirations, and deepen his perception of truth.

In the primary department large use is made of Bible stories. Other stories are used occasionally by way of illustration and of making the teaching more concrete.

**The Use of  
Bible Stories**

The Bible stories that have been chosen for the graded primary lessons are those that teach truths which the children need most in their stage of development. They are the stories that are adapted to inspire to the *doing* of what is God's will for a child.

The *doing* is important, for by doing God's will the child comes to a better understanding of God. Furthermore an act involves choosing—*willing* on the part of the child. "Every act of will is, in its own measure, a fresh determination of character." Therefore the purpose of religious instruction in the Sunday school is not to teach *about* truth. It is to help the child to *live* truth, and thus to bring him into conscious relations with God and inspire within him the desire *to be* God's child.

The story is, as has been said, the most effective

means for the giving of religious instruction. But for the story to make its strongest appeal and deepest impression it must be told and not read. It must be told with all the art and skill at the command of the teacher. It must live not only through the voice, but through the eyes, the expression, the gestures. This the story cannot do if it is read. *It must be told.*

Power to tell a story comes through being full of the story, knowing it and feeling its message or truth.

**Power to Tell a Story** It comes through study, and practice in story-telling.

Many people think that all that a story-teller needs to do is to go before an audience and begin to tell stories. The fact is that story-telling is an art that cannot be acquired without painstaking preparation and study.

There are story-tellers for children who have made story-telling their life work. They tell stories beautifully and are able to hold the attention of large audiences. But to do this, they spend weeks over one story—writing and rewriting it, then learning to tell it.

The first step in the preparation of a story for telling is to grasp its significance. One must feel the truth it teaches and be stirred by it. The truth must be one that the children can apprehend and act upon. "The teacher must have clearly in mind the particular virtue

**Steps in the Story Teller's Preparation**

to which the story is to incite the hearer or the very fault of which it is designed to warn him."

Having decided upon the impression which the story will make or will leave with the child, one must know the feelings that are necessary to be stirred for the final impression to be made. Therefore the story must be studied event by event with view to discovering what is vital in each, what feeling each arouses, the order in which the events occur, which form the climax, and how the story is ended.

As a part of the learning process, for one must know the story in order to tell it, it is advisable to make a written outline of the characters, time and place, and of the events in their order. From this outline or skeleton the story should be told and retold to oneself before it is told to the children.

In telling and retelling the story it is desirable to make vivid mental pictures of it. Take, for example, the story, "God the Creator and Father," in Primary Teacher's Text Book, First Year, Part I. In telling this story to oneself, either with or without an outline, make mental pictures. See the little child that was walking in the garden. Picture the lilies swinging on their slender stems. What kind of lilies were they? Day lilies or calla lilies? Decide for yourself and see them. If you can see what you want the children to see, they will see it. And what you feel as you tell the story, the children will feel.

The secret of story-telling lies not in following

rules, not in analyzing processes, not even in imitating good models, though these are all necessary, but first of all in being *full*—full of the story, the picture, the children, and then in being morally and spiritually up to concert pitch, which is the true source of power in anything. From these come spontaneity; what is within must come out; the story tells itself; and of your fullness the children all receive.”\*

“The conscientious teacher will hardly be content to say, ‘I cannot tell a story.’ He will make himself a teller of tales. This is his duty and his opportunity, and when he has mastered the simple art it will be his joy as well.”†

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\* Picture Work, Walter Hervey.

† Stories and Story-Telling, E. P. St. John.

ONE of the readiest ways in which we may increase our power as teachers is to realize that teaching is *seeing* and *picturing*.

H. THISELTON MARK.

CHAPTER XI

THE USE OF PICTURES IN TEACH-  
ING THE PRIMARY LESSONS



Hole

### "JESUS AND THE CHILDREN"

A picture from Primary Picture Set No. 1. See Appendix C for a detailed description of the pictures for the illustration of the primary lessons.

## CHAPTER XI

### THE USE OF PICTURES IN TEACHING THE PRIMARY LESSONS

A PICTURE is something like a story. It is said to contain "a story in miniature under a semi-realistic representation." Hence the reasons **The Picture** why we should use pictures are similar **Something Like** to the reasons why we use stories in **a Story** teaching the primary lessons.

Pictures convey knowledge. They show the manners and customs of a people. They bring the distant in time or place near. They make people real, and are needed by the child. **The Picture a Means for the Giving of Instruction** Before the World's Sunday School Convention at Jerusalem in 1904, a teacher was speaking of her desire to attend the convention and to take a trip through Palestine. "Why," exclaimed one of the girls, and she was fully twelve years old, "Can you go to Palestine? I thought that the Holy Land was just a place about which you read in the Bible."

Bible stories alone do not make Palestine a real place. When photographs and other pictures are used in addition to the Bible narratives, the whole body of

information becomes more human, more real. Religious and moral ideas—especially those that are related to a distant land and are associated with persons who lived long, long ago, are apt to be treated as shadowy unrealities by the ordinary child. They seem to be akin to the myths and fairy tales. Pictures help to bring these ideas out of this realm of imagination and to bring them close to his actual experience.

In order thus to make moral and religious ideas real, the pictures must be true to the facts. That is, they must be definite and accurate in reproducing that for which they stand. Their use is to give information. A supposed picture of Nazareth that is but the fanciful creation of an artistic mind and leaves a false impression upon the mind of the one who sees it, tends to undermine the sense of reality that should characterize a child's approach to Bible truths. Pictures should portray manners and customs, people and places truly, and with accuracy of detail.

In a story, there may be described character and life as well as things, places, and people. Pictures, likewise, may be used to represent "actions, experiences, temper, purpose, effects, feelings, and the like."\* "A picture . . . helps us to see more clearly, feel more heartily . . . the truth which is not or cannot be immediately present to our senses.

**The Picture a  
Means for  
Depicting  
Character and  
Inner Life**

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\* The Pedagogical School, S. B. Haslett.



The truth . . . may be the truth of people, places, and actions in external things; it may be the truth of character and of inner life.”\* Pictures of this type have large use in the primary department and great influence because they are a means for teaching moral truths.

In the presentation of moral truth to children, it is of value that the principle of action or the attitude of heart be presented all at once and in its entirety. If, for instance, the lesson of kindness is to be taught, it is well for the child to see a picture of the kind shepherd caring for the lambs. It is difficult for a young child to hold in mind all of the words of the story and to understand each one. But it is relatively easy to interpret the impressions made upon his eyes. It is easier to look than to listen. But, more than that, in looking, the child sees the truth all at once. It is a whole. He doesn't have to put things together like he does in listening to a long string of words. The good picture is more apt to represent the moral or religious truth without leaving out details than is the story.

The picture gives ideas, and ideas are “springs of action.”† Moreover, action in the line of an emotion or in response to an idea tends to give the emotion or idea permanence. The sum of our ideas plus our ex-

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\* The Unfolding of Personality, H. Thiselton Mark.

† Picture Work, Walter L. Hervey.

periences equals our ideals. Our ideals are a power that leads the soul on. Hence the picture is a means for permanently modifying conduct, and as such is an influence affecting the development of character and the religious life.

In seeking to further the religious life of the child we teach him truths. Children do not comprehend truths in the abstract. They grasp them only as they are exemplified in life and are expressed by action. A picture that portrays life in action has a message to give, a truth to teach. If it is a picture that comes within the child's range of experience and understanding he will perceive its truth. Hence pictures are an aid to the child in getting clear conceptions of religious and spiritual truths, and in perceiving the relations of their truths to himself and his own life. To those who are unable to understand abstract truth, the right kind of pictures used properly are almost indispensable to the giving of religious instruction.

In telling a story it is desirable for the child to give his whole attention to it, and to picture it for himself. After it has been told it is equally desirable for him to handle and study the picture or pictures that illustrate it. Then the illustrations will give definiteness to the pic-

tures the child constructed by the aid of his imagination while listening. They will correct wrong ideas if he formed any. The point of the story is thus sure to become evident. Whatever impression was made by it is deepened. The time for showing most pictures is after a story has been told.\*

Occasionally it is desirable for the child to have some object, place, or person vividly in mind in order to understand a story. In this case, the picture which will help the child to understand should be shown before as well as after the telling of the story.†

A method that has a limited use with pupils of primary age is to show a picture during the narration of a story. A picture used in this way centers interest in the picture itself and thereby limits the helpfulness of the story. Quite frequently it anticipates the climax and spoils the story for telling.‡ But if the story is represented by a series of pictures, one by one they may well be shown as it proceeds, provided they really belong together, do not distract the mind from it, and in a sense tell the story without words.

A method that has also an occasional use and preferably in reviewing a story, is to show a picture, and ask the pupil to explain it or tell the story it tells to

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\* See pupils' folders, First Year, Stories 12 and 13; Third Year, Stories 11, 12 17, page 5.

† See pupils' folders, Second Year, Stories 35 to 39, 50 to 52; Third Year, Story 44, page 1.

‡ See pupils' folder; Third Year, Story 40, page 3, for a picture that would hold children's interest, and page 5 for a picture which would anticipate the climax if presented too soon.

him. To lay out a number of pictures and to permit each pupil in the class to select a picture and to write or tell its story, or to write or recite the memory verse the picture has helped him to recall, is an exercise that children enjoy. It is helpful to them and revealing to the teacher. From it she can estimate the children's knowledge and their appreciation of the lesson truths.\*

In teaching young children it is usually better to use a few pictures, or possibly one, in illustrating a story than it is to use a number. If a series of pictures does not represent a vital development of the story it blurs the moral issue. A number of pictures that are not properly related tends to confusion rather than to definiteness of thought and of impression. The Madonna and nativity pictures, for example, differ so greatly in their treatment that it is wise to select and use a few of the best and to use them over and over again. When the child is older he is able to understand that the pictures represent the efforts of different artists to express their thoughts of Jesus and their love for him. Then several pictures on the one subject may be used, and each child should be permitted to choose and to keep a copy of the picture that he likes best.

In teaching special missionary lessons it is frequently of advantage to show a number of pictures.

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\* See pupils' folder, Third Year, Story 9.

This applies to the nature lessons as well. See Primary Teacher's Text Books and Primary Lesson Detail for suggestions for pictures for these lessons.\*

There is great benefit to the child in being able to handle a picture and to study it at close range. He wants to touch it and to put his finger on this detail and on that. And if his eyesight is defective he can see it in no other way. Therefore the method of providing pictures for class use has superseded that of hanging large lesson pictures upon the wall or blackboard.

Pictures have, of course, other uses than lesson illustration, but it is to the use of pictures in lesson teaching that this chapter is confined.

For the illustration of the Primary Graded Lessons four sets of pictures have been prepared. On examination, it will be found that these pictures are graded. They appeal to the interests, understanding, and volition of growing children. The first set accompanies the first year text books. No additional charge is made for these pictures for the reason that they are similar to the pictures in the pupil's folders.

For the use of teachers in teaching the second year lessons two sets of pictures are available. As they are the first for which an additional charge is made they

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\* These lessons occur in the second year of the primary course.

are called Primary Picture Set No. 1 and The Missionary Picture Set or Primary Picture Set No. 2. The Pictures of Primary Picture Set No. 3 are for the illustration of the third year primary lessons.

The greater number of pictures in sets number one and three were drawn in Palestine. They are accurate in detail and in color and cannot be excelled in their teaching values. No primary department can afford to be without one set of each, for the teachers need them for their own study. When it is possible each teacher should have the pictures for the lessons that she teaches, but when the department is not fully equipped there may be an interchange of pictures.\* The pictures in the Missionary Picture Set are photographs. For the number of pictures in each set, size, and price of the pictures see Appendix C.

Besides the pictures prepared especially for the graded primary lessons additional ones should be used.

**Additional  
Pictures**

Chief among these are the Beginners' Story Pictures, and the pictures that may be gathered from different sources—magazine covers and advertisements, the inexpensive but beautiful seasonal pictures that are on sale in the department stores during the year, and the pictures of the Perry, Brown, Wilde, and Cosmos Picture Companies; for we need pictures, and pictures, and then more pictures in teaching young children.

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\* See Forewords in Primary Teacher's Text Books for suggestions relating to the interchange of pictures by class teachers.

## REFERENCES (Books)

- Picture Work, W. L. Hervey.  
The Pedagogical Bible School, S. B. Haslett.  
The Natural Way, P. Du Bois.  
The Unfolding of Personality, H. T. Mark.  
The Teacher and the Child, H. T. Mark.  
The Church School, W. A. Athearn.  
The Decentralized Primary Department, E. Archibald.

## REFERENCES (Pictures)

Typical pictures in the pupil's folders to show manners and customs, to bring the distant near, to make people real.

First Year, Stories 12, 13, 14, 45, 50.

Second Year, Stories 1; 2; 6, page 5; 10; 13, page 5; 15; 25, page 5; 27; 35 to 39.

Third Year, Stories 3, page 1; 5, page 3; 6, pages 1 and 3; 16, pages 1 and 6; 28, pages 1, 4 and 5; 29, pages 1, 4 and 5; 32, page 1; 34, pages 1 to 5; 35 to 39; 43, page 1; 45, pages 1 and 6.

Typical pictures in pupil's folders depicting action, experiences, purpose, effects, feelings.

First Year, Stories 7, 9, 35 to 38, 42, 43.

Second Year, Stories 5, 11.

Third Year, Stories 20, pages 1 and 5; 31, page 5; 48, page 6.

Typical pictures suggesting action.

First Year, Stories 10, 11, 24, 29, 34, 40, 46, 52.

Second Year, Stories 4, page 5; 20, page 5; 22; 23; 30; 31.

Third Year, Stories 3, page 3; 4, pages 3 and 5; 8, page 6; 21, page 5; 23, pages 3 and 5; 33, page 5; 47, page 5; 52, page 5.

Typical pictures interpreting truth.

First Year, Stories 2, 18, 20, 21, 34, 47.

Second Year, Stories 21; 31; 32, page 5; 34.

Third Year, Stories 19, pages 1, 5 and 6.

QUICKENING appeals may lie in a picture hanging silently on the school walls.

The plan which many adopt of changing the positions of pictures from time to time is a very good one. A newly placed picture challenges attention, and repeats the message which, from the old position, had come to be unheeded.

H. THISELTON MARK.

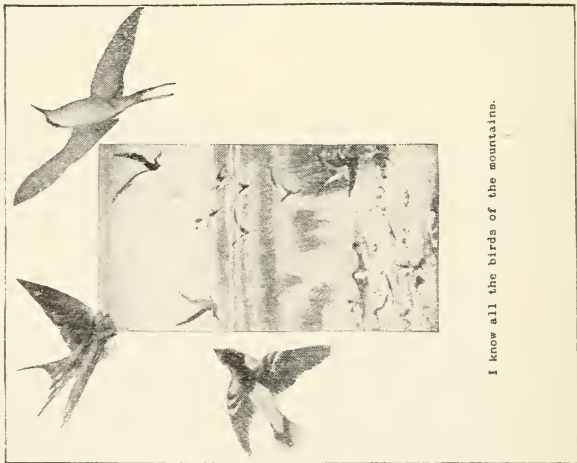
The main question is not how many pictures can be brought within the child's range of vision, but on how many can his imagination be awakened to lay hold.

WALTER SARGENT.

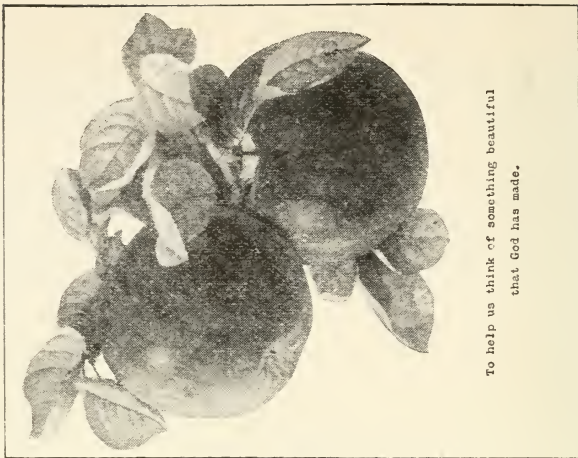


CHAPTER XII

HANDWORK AND EXPRESSIONAL  
ACTIVITIES



I know all the birds of the mountains.



To help us think of something beautiful  
that God has made.

## CHAPTER XII

### HANDWORK AND EXPRESSIONAL ACTIVITIES

By handwork is meant the picture the child pastes or draws or builds in the sand to help him remember the lesson story, the memory verse he copies from the Bible, the sentences or short story he writes about the lesson, the answers that he writes to questions, or the model he constructs with paper, cardboard, or clay. There was a time when such work was regarded as an expressional activity. But now because of our better understanding of what it accomplishes for the child, it is held to be more a method of teaching and of impressing, not expressing, a lesson truth.

In a preceding chapter it was said that ideas are our springs of action. They lead to action because knowing is accompanied by feeling, and feeling by willing. Therefore when we teach a lesson or tell a story and by this means convey an idea to the child, some form of feeling is aroused and some desire or impulse, the outward expression of which is action. This impulse may meet with or be overcome by conflicting and stronger impulses, and there may be no outward manifestation.

With young children the feeling may be indefinite, and the desire or impulse to act may be weak. The child may not know what to do or how to act. But when a child acts or may be led to do so in response to an idea received through a lesson or story, that act is an expressional activity, as for example:

A beginners' teacher had been telling the story of Rebekah's kindness, and of how she drew water from the well and gave the thirsty camels a drink. At the close of the story one little boy left his chair with an eagerness of manner that attracted the teacher's attention. He passed around the circle to the cloak room and selected the hat that belonged to a little friend. As he brought it to her, he looked up at his teacher and explained, "I wanted to help her."

The idea of kindness received through the story aroused a kindly feeling and the desire to do something for some one. This desire or impulse was strong enough to lead to action, and the attempt by the child to help his little friend.

The other children did not act so promptly. They might have been too shy or they might not have known what to do. Their impulse might not have been sufficiently strong to lead to expression. It is probable that a number of the children received the idea and felt kindly and expressed this feeling at some later time at home or at school during the week. Not all children respond at once with outward action unless it is suggested or directed. They have so lived in the story

and been a part of it, that for the time at least, it is as if they had acted, and later they will act.\* If this were not so, the teaching given at Sunday school would be ineffective, for not always is it possible for the children to act immediately in Sunday school at the close of the lesson. When action is possible it should be permitted, and, if need be, suggested and directed.

An act in response to an idea tends to impress the idea, to make it vivid and to fix it in the mind. An act once performed makes repetition possible and probable. It has an effect on the development of character. It is not the child's idea of kindness that builds the element of kindness into his character. It is the kind act that he performs to-day and to-morrow and the next day and so on until to be kind has become habitual, is one of his characteristics. We understand readily what is meant when it is said that "character is the summation of habit,"† and also how important it is in Sunday school to make provision for those activities which are the natural expression of the lesson teaching.

Handwork and expressional activities are each important and have a place in the Sunday school on Sunday. Suppose for example, that after the story

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\* See chapters X and XI.

† H. H. Horne.

of Rebekah's kindness to the camels had been told, that the beginners had been given pictures to paste and to make into a book for a child who was unable to attend Sunday school. The pasting of the pictures would have been handwork. The making of a picture book for a little friend for whom they felt sorry and whom they wanted to help would have been an experience in kindness. Such an experience would have given vividness to the idea. If there was a child present who did not know what it meant to be kind, the experience would have taught him. And when once a child has gained an idea he makes use of it. He may ask to make another picture book when he has a desire to do for others, but it is far more probable that he will make an original application of the idea. The little beginner did not ask to give camels a drink. He looked about him to see what he could do and brought his little friend her hat.

In the primary as in the beginners' department the children need guidance through suggestion. Most of them have the ability to make their own application of a story and to decide what they would like to do, but it is not practicable for each child in the department to carry out his own impulse at the close of the lesson. When there is something that may be done it is better for the teacher to talk with the pupils, to give each an

**The Need of  
Guidance**

opportunity to tell what he would like to do and how to do it, and then to guide the decision in such a way that the children will be happy in uniting in their effort and doing something as a class. Moreover primary pupils need to do things together for the socializing influence.

Lessons differ in the truths they teach. Hence the ways in which lessons are expressed must differ. The most suitable expression of one lesson may be prayer, of another lesson a song, of another lesson the recitation of the memory verse. With these lessons the teacher need not consult the children, but should lead them in doing what she herself feels impelled to do. Discussion is appropriate when a lesson lends itself to different forms of expression and it will be helpful to the children to state their preferences.

In regard to the activities that should be engaged in by the pupils no one can tell a teacher what her pupils should do at a given time or how they should do it. But types of activities appropriate for different lessons and for different seasons of the year are suggested in the Primary Teacher's Text Books, in Primary Lesson Detail, and in Primary Programs.\*

Handwork presents many problems. It is difficult

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\* The forewords and appendices, as well as the text, should be consulted in the text books and also in Books I and II of the Primary Planbook Series.

to distinguish between essentials and non-essentials  
**Handwork** and easy to forget the purpose for  
which it should be used.

Handwork should never be used during the Sunday school session to keep the children busy. If it has no teaching value, it has no place in the Sunday school on Sunday. If it is something that children can do at home as easily as in the Sunday school, it would be better done at home. But if it relates to the lesson *truth* and will impress it, then it is appropriate for use in the Sunday school. If it will suggest to the child the act that is a natural expression of the lesson truth and is desirable for him to perform that he may know and do God's will, there should be no question about its value, or quibbling about its use on Sunday. Handwork of this character would better be done in the Sunday school under the direction of the teacher who taught the lesson. She knows the truth she aimed to teach, the impression she sought to make, and the impulse to action to be evoked. It is the teacher who can make handwork most helpful to the child, provided that it is suitable in every way.

The handwork to be done in Sunday school may always be tested by these questions:

Will it teach a lesson fact or deepen the impression of the lesson truth?

Will it help the child to carry over into his own life some right thought, word, or deed?

If the work proposed answers this test it is hand-



work in the proper use of the word. If it does not, if its value lies in its attractiveness alone or if it has only a passing and not a permanent teaching value, then it is busy work. A clear distinction should always be made between handwork and busy work. Busy work should be used only occasionally in the Sunday school, if at all. Its legitimate place is in the home.

Busy work is attractive to most children. It is something that they may do by themselves and without the dictation or direction of the teacher, and they like to do it. Filling in outlines of letters or memory verses with crayons or paints, coloring pictures, tracing or filling in pictures in outline are types of busy work. Such work is mechanical and has little teaching value, as for example :

The six-year-old child does not read, or if he reads, he recognizes words as a whole and the coloring of letters is not an aid to memorization. The child is so interested in what he is doing, in keeping on or within a line, in doing his work well that he does not think of the word he is coloring. He has not the power to do two things at once. The coloring requires all of his attention. Hence the value of such work lies in the fact that it is interesting and keeps him busy.

In the same way the pasting of pictures, which is suggested for first year handwork, may also become mechanical and be made mere busy work. But if the

teacher provides a number of pictures from which the pupil may choose, the choice of a picture will give evidence that the child has received an impression of the truth which the act of choosing will deepen. The pasting of the picture is mechanical. Its value lies not in the pasting but in the permanency given the picture. If the picture is an appropriate illustration of the lesson *truth*, it will tend to recall and to deepen the impression the child received from the lesson, and to suggest action similar to that depicted in the picture. This is the type of work suggested for first year handwork. The handwork for the second and third year lessons makes an even greater demand on the thought powers of the child. The purpose of each is to deepen the lesson truths.

What form of handwork would you use with first, second, and third year pupils? What is the best time for doing handwork? How much time should be given to it? What equipment is required? Who should supervise and who should direct it? These are practical questions that may be answered briefly as follows:

**Practical  
Questions**

The handwork for first, second, and third year children should be suited to the capabilities of the children and be progressive in its requirements. See Primary Teacher's Text Books and Primary Lesson Detail for handwork suggestions for first, second, and third year lessons.

The best time for doing handwork is immediately after the story has been told and as part of the lesson teaching, or the following Sunday in connection with the review of the lesson. Since the purpose of the handwork is to impress the lesson truth many teachers find that the pupils derive the most benefit from it if it is made a part of the lesson teaching.

In a lesson period of thirty minutes ten or twelve minutes may be given to the handwork. In a fifteen minute lesson period not more than five. See Primary Programs for programs that may be carried out in thirty minutes, thus leaving thirty minutes for the lesson in a one hour session.

The handwork should be directed by the class teacher, but the teacher should be under the direction of the superintendent, director of instruction, or other supervisor who is responsible to the superintendent of the school for the work done in the primary department. This means, of course, that the one who is at the head of the department understands the theory and practice of handwork and is capable of directing it and supervising the teachers. Otherwise a teacher or assistant should be in charge of the handwork.

Class tables around which the pupils of a class may gather and on which they may work are a great convenience, but not a necessity. Excellent work is done in departments where the children use heavy cardboards, where they stand

**Equipment**

at a low shelf around the sides of the room, and where they lay their work upon the seats of their chairs and kneel upon the floor while drawing or writing. But no makeshift gives complete satisfaction, hence tables are recommended as a part of the equipment.

Round and oblong kindergarten tables, sewing tables of extra length and width (42 inches by 22 inches) cut down to a convenient height, and kitchen tables made to special measurements have been found satisfactory. Wide, smooth boards laid on low horses are practicable, but tables with legs that fold are to be preferred for they may be the more easily removed. Many a primary department room is used during the week and all traces of equipment must be removed as soon as the primary session is over. In such a room there should be an attractive bookcase, cabinet, or library-file for storing supplies. Teachers cannot be expected to carry to and from Sunday school the pencils, paper, and other requisites for handwork. And there should be a convenient place in which to store tables and chairs.

Each teacher needs a box in which to keep the tools and materials required for handwork. One that is admirably adapted for the purpose is the Globe Wernicke Filing Box, size ten inches by twelve and one half.

**Class Teacher's  
Equipment for  
Directing  
Handwork**

Tools for the teacher's box are as follows: The teacher's record card or book; pencils,

one for each pupil and several additional pencils for an emergency; a pencil sharpener or knife; a small pair of scissors; a punch; a guide for punching the folders; a tube of paste; the pictures of the picture sets; handwork paper in the boxes of the first year teachers; boxes of crayons, one box for two pupils. The pictures and verses for handwork and the pupils' folders should be placed in the box from week to week, always one week in advance of the Sunday that they will be required for the class work and lesson teaching.

The teacher's text books are for use by the teachers at home. They are not intended for use in class, as the stories are to be told, and the lessons are to be taught and not read to the pupils.

The class teacher's full equipment, books, pictures, and other accessories necessary for teaching, is listed in the appendix of Primary Programs. The routine work to be cared for in class is discussed in the foreword of the same book.\*

For a fuller study of the theory of handwork and of the principles which underlie handwork and expressional activities, the reader is referred to the books under references.

The pupil's equipment consists of first, second, and third year folders called Primary Stories. They are

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\* See page 130 for a Record of Work Card.

designed primarily for the use of the child in the home as each contains the story which the child is to read or to have read to him at home, and the memory verse he is to memorize at home during the week and recite to his teacher the next Sunday. The folders for each lesson are to be distributed by the teacher *after* the lesson has been taught. If this is not done the lesson the teacher will teach will be anticipated. The child's interest in the lesson will be weakened, and its helpfulness will be limited.

The second and third year folders carry pages for handwork and for this reason will be used also by the child in Sunday school, provided the handwork is done in class under the direction of the class teacher. The handwork pages are to be detached from the folders, that is, they are to be torn from the folders on the creased or dotted line, and used by the pupil during the handwork period. This separating of the pages should not be left to the pupil. It should be done for him by his teacher or by the secretary of the department at some time other than during the lesson period. If the folders and handwork pages are to be made into books in accordance with the suggestions given in the text books, they must be punched for the children, that the holes in the folders, handwork pages, and folder covers may correspond.

It is advisable for this preparatory work to be done at the first of each quarter, but when this is

impracticable, it may be done week by week, but always one week in advance of the Sunday when the folders will be needed. They should be in Sunday school ready for the children at least one week before they are to be distributed.

Description of the first, second, and third year folders are to be found in Appendix C in this book. Suggestions for handwork for each lesson of the Primary Series are given in the Primary Teacher's Text Books, and Primary Lesson Detail.

#### REFERENCES

The Church School, Walter S. Athearn, Foreword: chapter I, Functions, Activities, and Program; chapter VI, The Primary Department.

Pedagogical Bible School, Haslett, chapters V and VI, Stages of Growth and Development in Detail, selected paragraphs.

The Natural Way, Du Bois, chapter VI, Nurture by Exercise; chapter VII, The Discipline and the Practice.

The Unfolding of Personality, Mark. All the chapters.

Talks to Teachers on Psychology, James, chapters III to XV.

Psychological Principles of Education, Horne. Part V. Religious Education or Educating the Spirit in Man.

The Learning Process, Colvin, chapters I to IV.

An introduction to Social Psychology, McDougall, chapter II, The Nature of Instincts. Their Place in the Constitution of the Human Mind; chapter VII.

The Growth of Self-consciousness and of the Self-regarding Sentiment; chapter VIII, the Advance to the Higher Plane of Social Conduct; chapter IX, Volition.

Dynamic Factors in Education, O'Shea.

The Boy Scout Movement Applied by the Church, Richardson and Loomis. See chapter on Education by Motor Activity.

EDUCATION is the improvement of life, of the powers of thought, feeling, and conduct on the one hand, and of the equally varied powers of expressing thought, feeling, and the intentions governing conduct on the other.

"Life's more than breath and the quick round of blood.

'Tis a great spirit and a busy heart.

. . . . He most lives

Who thinks most—feels the noblest—acts the best."

Thinking, feeling, acting—the head, the heart, the hand—these are still what we must think of when we speak of self-education or of the improvement of life.

H. THISELTON MARK.



CHAPTER XIII  
PROMOTIONS AND PROMOTION  
REQUIREMENTS

| TEACHER |      | PRIMARY RECORD OF WORK |  |  |  |  |  |  |  |  |  |  |  |
|---------|------|------------------------|--|--|--|--|--|--|--|--|--|--|--|
| CLASS   | YEAR | 19                     |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |
|         | MV   | C                      |  |  |  |  |  |  |  |  |  |  |  |
|         | S    |                        |  |  |  |  |  |  |  |  |  |  |  |
|         | F    | H                      |  |  |  |  |  |  |  |  |  |  |  |

MV, INDICATES MEMORY VERSE; C, CORRELATED LESSONS; S, STORY WORK; F, FOLDER; H, HANDWORK

PRIMARY RECORD OF WORK

The dimensions of the Primary Record of Work Card are 12 inches from left to right, and 7<sup>5</sup>/<sub>8</sub> inches from top to bottom.  
 When folded the card will slip inside the book cover of the teacher's textbook.

## CHAPTER XIII

### PROMOTIONS AND PROMOTION REQUIREMENTS

THE final word about promotions and promotion requirements cannot be said because opinions are in the making. Each year ideas change because of the better understanding of the child made possible by scientific research and educational experience.

Until a comparatively recent time children in the public schools were taught in large classes. The instruction was planned for the grade or for the class as a whole. Promotion requirements were the same for all the pupils in a class or grade. Each pupil's ability was judged by tests and his readiness for promotion was determined by examinations which were alike for all. The pupil who stood high in his tests and passed his examinations creditably, was promoted with honor, had a part in the promotion exercises, and was given a certificate or diploma. The pupil who failed to measure up to a certain standard in his examinations might have done excellent work in his studies from week to week, but he was held in the class or grade for another year and made to repeat the course of study for that grade. The reasons why he failed were rarely considered or

taken into account. Because the majority of the pupils passed it was thought that he could have done so if he had been prepared. Because he failed he was not prepared and should be made to become so by means of reviews and drills.

These views had their influence in the Sunday school. Promotion requirements in the primary department were the same for all the pupils. All the children in a class or grade were expected to write the same number of memory verses and the same verses, to learn and to recite the same Bible passages, to memorize the same hymns, to write answers to questions within so many minutes, and to do the same amount of handwork. Written tests and examinations were given in other departments.

The third year pupils who were able to meet these requirements were *graduated* from the department and were given diplomas. Those who failed to do what the others had done were transferred without public recognition. They were not given a diploma, nor as a rule were they given credit for the work which they had tried to do.

An advance step was made in the secular school when it began to consider the difference in its pupils, and to make it possible for the child's daily work to count as so many points for promotion. The present practice in most schools is to permit the pupils who have stood

**Steps in  
Advance**

high in their studies from week to week to be promoted without final examinations. Promotions are made regularly twice a year, while in different schools the experiment is being tried of promoting every eight or ten weeks or as often as a pupil gives evidence that he is ready to do advanced work.

This understanding is responsible for the more recent educational practices. It is believed that because of the differences in children they cannot be taught helpfully in *large classes*, but in *small*. Forty and fifty pupils used to be assigned to one teacher. This number is reduced to eighteen or less in the approved primary schools. Each pupil is studied and treated as an individual, and methods and subject matter are adapted to individual needs and powers as far as this is possible.

The child who cannot do arithmetic, but who is the first to hear a robin in the spring, who can imitate the notes of the hermit thrush singing in the wood at evening, who fails to hear his mother's voice because he is standing at the window watching a young bird in its nest, is no longer called a dullard or thought to be queer. His studies are arranged in the line of his interests and also of his needs. He is not permitted to drop arithmetic from his course of study, but it is made interesting to him. He is given a note-book in which to paste or draw pictures of birds, diagrams and skeletons, to number the parts of the bird's body, and to keep account of the different birds he sees in

a season. What happens? The hated study becomes interesting. Finally the child recognizes that he must use arithmetic if he is to pursue his favorite studies and he sets himself to work to master it.

Methods for determining the child's knowledge and capability are being modified. It is understood that there are physical, mental, psycho-physical, social, and environmental reasons why one child excels in the oral recitation, another in the written test, another in constructive activities, why one child may be able to cover a paper with writing in the same period of time that his neighbor is writing a few sentences, and why a child who fails in his recitation every time he is called to stand gives a perfect recitation if he is permitted to remain quietly seated in his chair, and so on. Newer methods are being tested and deductions are being made from the results that are apparent thus far. But ideas and methods are subject to change. Therefore they cannot be said to be fixed, they are in the making.

The efficiency of the Sunday school has always been increased by the adoption of methods which are the result not of theory but of educational experience. Hence the changing methods in the approved secular schools are having a noticeable effect in the Sunday school. It was the custom to teach the six, seven, and eight-year-old children departmentally, that is, as one class.

Now the Sunday school recognizes that children of varying ages and different stages of development should not be taught together. For the religious instruction of these children it provides graded instruction. In this way the child is not made to remain in one grade or on one plane of thought for a period of years, but is permitted to progress in his religious education. The modern Sunday school provides for *small* classes, thus making individual care and teaching possible.

Furthermore, in determining the ability of the primary child and his fitness for promotion from one grade to another and from the primary department to the junior department, the Sunday school is beginning to recognize the inadequacy of tests and of promotion requirements which are the same for all the pupils in a class or grade.

It is believed that each pupil should be permitted to do the work he can do best and to be given credit for it. At the same time, the work that he cannot do easily or does not enjoy is to be made possible and enjoyable. It is the teacher's part and responsibility to make the uninteresting work interesting, to help the child who has difficulties, to adapt methods whenever adaptation is necessary. It follows that this cannot be done when the class is large or when the children are taught departmentally. The classes should be small and the instruction needs to be graded.

That teachers may understand what is expected of

them, there are promotion requirements for each year or grade. At the present it is advocated that these requirements should be for the teacher not the children. They are a means for discovering the needs of the pupils and for indicating methods of teaching and devices for maintaining interest.

An examination of the Primary Graded Lessons, of the methods suggested in the text books for the teaching of these lessons, and of the work planned for the pupils, shows that the idea of the growth and development of the pupil has been taken into account. In other words, it is recognized that the normal child who enters a grade at the beginning of one year does not remain the same throughout the year. There is steady growth and development. Hence as there is no sudden transition from one year to the next in the child there is none in the lessons. The lessons progress in content and complexity and in method of treatment as the child grows and develops in understanding and capability.

The memory verses for each grade are such that a child in that grade should be capable of learning. Similarly the correlated lessons are such that a child in the grade should be able to memorize. The lesson stories are such that the child should be able to retell, and the handwork, too, is planned in accordance with the developing powers of the child. The teacher



should guide the children in doing all assigned work week by week.\* To do this is the first promotion requirement.

There are certain memory verses, correlated lessons, and hymns which the children should know especially well. The teachers in a grade should agree on these verses, lessons, and stories and review them from time to time. The superintendent should make use of them in the services of worship† and in special exercises. This is the second requirement in preparing the pupils for promotion.

The fitness of a pupil for promotion from grade to grade within the primary department and from the primary to the junior should not, however, depend upon his ability to recite all the memory verses agreed upon as desirable for him to know, or all the correlated lessons. It should be the pupil himself, his need of the truths taught by the lessons of the next grade, and his ability to understand the lessons and to act in response to them.

If he is ready for the lessons, if he needs them, he should be promoted and be given a certificate of promotion. On his certificate, or on his diploma, if he is a third year pupil, he should be given credit for the work he has been able to do and also for the effort he has made.

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\* See Primary Teacher's Text Book or Primary Lesson Detail for memory verses, correlated lessons, and home work suggestions.

† See Primary Programs for suggestions for doing this.

To be explicit, if the child has learned the memory verses week by week and has recited them to his teacher he should be given credit for the same. If he has been able to retell lesson stories with feeling and understanding but has not memorized all of the correlated lesson passages, he should be given credit for story work. He should be urged to do all the work assigned for his grade but failure to do some part of it should not retard his progress or prevent him from receiving a certificate of promotion.

There are reasons why one child excels in doing one thing and another child something else. Children of primary age are too young to understand these reasons and to overcome obstacles that may be hindering them from making progress in their studies. They should not be made to suffer for what they may not be able to help. Therefore the children to be promoted should be treated alike and all should receive certificates. This is true in the primary department. It need not be in the junior where the pupils are older.

It is equally desirable that the children who have been faithful and have made effort, when others have not, should receive the encouragement of recognition. The certificates and diplomas should provide for this. Seals or stars may be used to indicate each pupil's standing, that is, the work he has done through the year, or seals may be attached to the ribbon with which his diploma is tied. Newer diplomas will carry a statement to the effect that the pupil therein named

is promoted to the next grade, and space for assigning honors for memory verses, story telling, home work, correlated lessons, and handwork. In this way each pupil will receive recognition for the work he has the ability to do and has done.

As a guide in determining the memory work that is desirable from their pupils, third year primary teachers have adopted the following outline. Other outlines of equal merit may be arranged. See the memory verses, correlated lessons, and lesson stories of the Primary Course.

**A Guide for  
Work**

A reasonable number of memory texts.

Luke 2 : 8-20 and a Christmas Song.

Mark 16 : 1-8 and an Easter Song.

Missionary verses and a song.

Temperance motto and song.

Groups of texts on Giving.

Hymn, "I Think When I Read That Sweet Story of Old."

Hymn, "America," one verse.

The Lord's Prayer.

The Golden Rule.

Psalm 23.

The "Two Great Commandments."

A morning and evening prayer.

A grace to say at meals.

Verse on God's house, day, and book.

From our present understanding of the nature, needs, and abilities of the primary child, it would seem as if the requirements for teachers and pupils alike should be the regular and conscientious performance week by week of each week's task. These tasks may need to vary. But so far as possible each week the memory verse or verses should be learned by the pupil. The correlated lessons should be memorized as they occur in the course. Memorizing should never be left to the end of the year or to just before promotion to the junior department. If the memory work is done when it should be done, if it is reviewed from time to time and made use of in the different services and exercises of the department, there will be no need for examinations, tests, or cramming for promotion. The pupils will then be ready for promotion and able to do the work of the next year or grade with understanding and appreciation.

ONE of the things we need to do is to un-cabin the human soul, regarding it not as a thing apart, having a separate and distinct kind of existence, but as the controlling center of the whole life.

H. THISELTON MARK.

CHAPTER XIV  
THE REAL TEST OF THE LESSONS



CRIPPLED CHILDREN WITH THE CHRISTMAS GIFTS PREPARED  
FOR THEM BY OTHER CHILDREN

## CHAPTER XIV

### THE REAL TEST OF THE LESSONS

THE Primary Graded Lessons as a course of study and the methods by which these lessons are to be taught have been under consideration. It is desirable, therefore, that in the closing chapter a means should be determined by which a teacher may obtain a just estimate of the effectiveness of the lessons and the quality of the teaching.

**A Means for  
Testing the  
Lessons  
Desirable**

The supreme need of the Sunday school has been said to be the development of Christian character.

**The Purpose of  
the Lessons the  
First Test**

From this it follows that a standard for testing lessons taught within any department of the Sunday school cannot be reckoned in numbers—so many verses recited and so many hymns, so many lesson stories retold by the children and so much handwork done. It must be a standard of results, of effect on life and character.

Character cannot be built in a day, nor is it a superstructure. It is built from the beginnings of life upward. Therefore it is with the young child that the foundations are laid. These foundations can be none other than knowing and loving God in all the ways that a little child can know and love him, and being

obedient and doing his will for a little child, with all that this implies. Hence the first test of the lessons is their purpose. It is to lay those foundations which are needful.

The Primary Graded Lessons measure up to the first requirement, for their purpose is, To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child. The second test of the lessons is their effect upon the children to whom they are taught.

Knowing is always accompanied by feeling and by willing. Hence we look to the child, to his forming character and to his present life for the real test of the lessons and of our teaching.

|                    |  |
|--------------------|--|
| <b>The Child a</b> |  |
| <b>Test of the</b> |  |
| <b>Lessons</b>     |  |

The purpose of the lessons is to lead the child to the Father. The question is, Do they accomplish this? Does the child know God better? Has he a sense of God's nearness and a feeling of companionship with him as a result of the lessons? Does he feel his dependence upon God for life, for love, for care, for guidance, for goodness? Does he respond with love, trust, and obedience, and the desire to live as God's child?

Is the child beginning to know right from wrong, and is he making a more conscious choice of the right? Is he gaining a sense of what kind of a child God's child should be? Is he more reverent, more obedient?



Is he endeavoring to be one of the followers and disciples of our Saviour? The answer to these questions is the child himself—his conduct and character, what he thinks and says and does—what he is.

In a questionnaire sent to a number of primary teachers, there appeared a question similar to this.

|   |  |
|---|--|
| <b>Results to Be<br/>Striven for and<br/>Expected</b> | What responses have you noticed on the part of the children to the Primary Graded Lessons? |
|---|--|

There were teachers who did not know how to answer. One wrote: "I believe that the lessons are influencing the conduct of the children, but I can give no concrete illustrations." One should be able to give illustrations for there are responses that should be striven for and expected in the Sunday school and in the home.

Among those to be expected in the school are interest in the lessons, attention, regularity in attendance, faithfulness in attempting required work. The more character forming responses are, a spirit of reverence, participation in the worship, kindness, gentleness, consideration for others, ready and willing obedience, a love for truth and goodness.

The responses that should be apparent in the home are a consciousness of God's presence and power, dependence upon him, communion with him—thinking about him and speaking to him in prayer—a childlike but purposeful choosing and doing of what is right

because wrong doing is displeasing to God, a growing appreciation of obligations and duties toward others and self, the desire and conscious endeavor to be one of the followers of Jesus.

There are departments where the primary lessons have been in use long enough for a class to have come up through the department. The lessons have been taught in their order and as they are intended to be, which is by grades and to the children for whom they have been chosen. In these departments certain results are apparent. A number that have been cited by teachers are as follows:

**Results**

**Apparent from  
the Use of the  
Lessons**

“Under the graded lessons we have had our best attendance and interest.”

“We never observed any response until we used the graded lessons.”

“A mother told me it was a joy to take her little girl out of doors because everything that she saw was an evidence of God’s love or care or bounty.”

“Many mothers tell me that they are surprised at the number of Bible stories their children know and are able to retell.”

“Instances are given by mothers of kindness shown by the children at home and school and to animals.”

“The children recognize God as the giver of all good gifts.” “The response for helping others is splendid.”

“I have found the graded lessons far in advance of

anything I have seen or used in primary work, although my experience is not a long one. When I took charge of the primary department over five years ago, they were using the uniform lessons and we had an average attendance of about fifty in our primary. I think we were one of the first schools to introduce the graded work. The result in my own department has been most gratifying. We now have an enrollment of over 200 with an average attendance of 145. The children love the Bible stories and it is really amazing how much some of the youngest children absorb. My teachers are all very enthusiastic over the lessons and so loyal and faithful in the work of their individual classes. Thus far I have never experienced the difficulty of which many complain of finding sufficient teachers to carry on the work. Our supply is usually greater than our demand and most of the time I have several on a waiting list anxious to come into the primary work whenever there is a vacancy. The work has really been a delight with so many willing and interested helpers. I feel that the lessons are leaving an imprint upon the lives of the children, for they carry home the message, often to homes with very little religious atmosphere and often through the children we have reached the parents. Many parents tell me that they cannot keep 'John or Mary' away from Sunday school. The children love it so and take such delight in the things they do and hear at Sunday school."

"The use of the graded lessons in all departments has increased the desire for Bible ownership and the wish to read Bible stories at home."

"I sent my little boy to the barn for some purpose after night. When he returned he said, 'Mother, I was not afraid even if it was dark. I just said to myself, "What time I am afraid I will put my trust in thee."' I thought that a beautiful instance of faith. He had learned the verse at Sunday school, and it had helped him to be brave."

"A mother said, 'I believe in your kind of Sunday school work.' When I asked what she meant she said: 'It has changed my little daughter's whole attitude toward her work in the home—now she washes dishes, does errands because it is doing as God wants her to do.'"

"It was a primary class meeting behind the curtain in the little village church. They had just had the Story of a Guest Room, and the pupils had recited the memory verse, 'Forget not to show love unto strangers.' As the little faces looked up at her, the teacher was sure their feelings had been stirred and that they were ready to put truth into their lives.

"'Here is a picture of a dear old lady,' she said. 'Everybody who knows her calls her "Auntie," but she is a stranger to you. What can we do to make her happy?' 'Send her something,' said Robert. 'Flowers,' said Lena. 'Fruit,' said Marie. 'A book,' said Arthur. 'It must be one that we can all help make,' said the

teacher. 'We'll each one choose our favorite memory verse to put on a page.'

"One by one the children whispered the verses they loved. 'He careth for you,' 'What time I am afraid I will put my trust in thee,' 'Thou hast made summer and winter,' 'The Lord is nigh unto all them that call upon him,' 'The day is thine, the night also is thine.' Each child went home to find the prettiest decoration possible for his page. The next Sunday they were all there prompt and eager for the making of the book.

"This is only a part of the lesson. One more bit of it came one day when a lady said to the teacher, 'I met one of your little primary pupils to-day. I do not know her name and I do not think she knows me, but when she saw me look longingly at the beautiful bunch of violets which she had evidently just picked in the woods, she stopped and in the sweetest way said, "Would you like to have some of these violets?" and when I said "Yes, indeed," she gave me a generous half.' And this is not all; it is only a part, for the lesson is going on and on."

"In a district where there were churches and church-going people there lived a boy eight years of age. He had received little or no religious instruction, and had never been taught to pray. He had never been to Sunday school. He may have been to church, but it was seldom that he had heard any one speaking to God.

"Among the child's grown-up friends was one who

watched for the primary folders and as fast as they were ready sent them to the boy. He received them eagerly and read the stories with keenest interest, for they had a message for him. The stories made God a living presence to whom the child wanted to speak, and he went to his mother and asked her to teach him to pray that he might talk with God."

"With the closing of the third grade lessons, which came to us with the text 'If ye love me ye will keep my commandments,' twelve of my little people made a declaration of their purpose to be his disciples, and best of all they know what they are doing."

A greater love for God, a consciousness of God as creatively active in the world, a sense of companionship with him and a dependence upon him, child lives transformed, and decisions made for Christ by the children who are ready to make them, are real tests of the lessons and of the teaching.

It may be that a teacher is thinking, "Our children, my children, do not respond in any of these ways. I question if they are able to do so, or if the lessons are adapted to meet the needs of the children in our department." It is probable that the responses have not been observed. There may have been no outward response on the part of the children.\* It is possible that there has been no response of any kind. When this is true may it not be

#### A Final Word

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\* Chapter X.

said, that the children will not respond, may the teaching be tested.

For the children to respond to the lessons three things are necessary. The lessons must be taught to the children for whom they have been selected, otherwise satisfactory results cannot be expected. The teacher must be in sympathy with the lessons and their purpose. Her desire and endeavor must be not to instruct but to reach and to affect the life of the child, help him to build a Christian character. A third requirement is the endeavor on the part of the teacher to become more efficient in her service and always to be a power for good and for God in the life of the child.

And he gave some to be apostles ; and some prophets ; and some evangelists ; and some, pastors and teachers. (Ephesians 4 : 11.)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. (Isaiah 52 : 7.)





## APPENDIX A

### PURPOSE, AIMS, AND MATERIAL OF THE INTERNATIONAL GRADED LESSON COURSE

The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

Purpose

1. To know God as he has revealed himself to us in his Word, in nature, in the heart of man, and in Christ.
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.
3. To know and do our duty to others.
4. To know and do our duty to ourselves.

#### BEGINNERS

(Approximate age of pupils, 4 and 5)

To lead the little child to the Father by helping him:

- Aim
1. To know God, the heavenly Father, who loves him, provides for, and protects him.
  2. To know Jesus, the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children.
  3. To know about the heavenly home.
  4. To distinguish between right and wrong.
  5. To show his love for God by working with him and for others.

Simple Bible Stories from the Old and New  
**Material** Testaments. Arranged by themes.  
 Selected for use with little children of  
 kindergarten age.

## PRIMARY

(Approximate age of pupils, 6, 7, and 8)

To lead the child to know the heavenly Father, and  
 to inspire within him a desire to live as God's child:

**Aim** 1. To show forth God's power, love,  
 and care, and to awaken within the  
 child responsive love, trust, and obedience.

2. To build upon the teachings of the first year  
 (1) by showing ways in which children may express  
 their love, trust, and obedience; (2) by showing Jesus  
 the Saviour in his love and work for men; and (3) by  
 showing how helpers of Jesus and others learn to do  
 God's will.

3. To build upon the work of the first and second  
 years by telling (1) about the people who chose to do  
 God's will; (2) how Jesus, by his life and words,  
 death and resurrection, revealed the Father's love and  
 will for us; (3) such stories as will make a strong  
 appeal to the child and arouse within him a desire to  
 choose and to do that which God requires of him.

A topical course arranged by groups under related  
 themes:

**Material** 1. Stories telling of God's Power,  
 Love, and Care.

2. Stories calling forth Love, Trust, and Obedience.  
 Picturing Jesus in his life and work. Missionary  
 Stories of the Helpers of Jesus.

3. Stories showing Obedience to God's will. Jesus doing God's will. Temperance lessons.

## JUNIOR

(Approximate age of pupils, 9, 10, 11, and 12)

To lead the child to become a doer of the Word, and to bring him into conscious relations with the

**Aim** Lord Jesus Christ as his Saviour.

1. To awaken an interest in the Bible and a love for it; to deepen the impulse to choose and to do right.

2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.

4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.

Arranged chronologically by periods in the first two years. In the last two years the chronological sequence

**Material** is unbroken, except when a topical course on Temperance is introduced.

1. Early Old Testament Stories. Stories that Jesus Told.

2. Conquest and Settlement of Canaan. Stories from the Life of Jesus, from the lives of Apostles and of later Missionaries.

3. Stories from Hebrew History—Saul to Nehemiah. Temperance Studies. Stories of the Maccabean Heroes. Introduction to the Life of Christ.

4. The Gospel by Mark. Studies in the Acts. Stories of Later Missionaries. Studies about Our Bible and How it Came to Us.

#### INTERMEDIATE

(Approximate age of pupils, 13, 14, 15, and 16)

To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.

#### Aim

1. To present the ideals of heroic living, as exemplified by leaders of Israel who were inspired by faith in Jehovah, and as exemplified by North American leaders of like faith.

2. To present the ideals of the Christian life, as exemplified by leaders whom Jesus inspired in his own and succeeding ages.

3. (a) To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; (b) to lead the pupil to accept Jesus as his personal Saviour and the Master of his life.

4. (a) To strengthen and encourage those young people who have decided to live the Christian life and to help others to accept Jesus as their personal Saviour. (b) To lead young people into a sympathetic and intelligent attitude toward the Church and to help them to seek membership in it. (c) To awaken an interest

in Bible reading and study as a means of personal spiritual growth.

The treatment here is biographical and historical.

1. Leaders of Israel. Religious Leaders in North America.
2. Early Christian Leaders. Later Christian Leaders. A Modern Christian Leader.
3. The Life of the Man Christ Jesus. The Life of David Livingstone.
4. Fundamental Principles of the Christian Life. The Organization of the Christian Life—The Church. The Text Book of the Christian Life—The Bible.

#### Material

#### SENIORS

(Approximate age of pupils, 17, 18, 19, and 20)

1. To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. To lead the pupil, through frank confidence in himself, his limitations, and his relations to the Kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

**Aim**

2. To awaken in young men and women a permanent interest in the development of religion as reflected in the history and literature of the Hebrew people. To relate the studies of this year to the personal religious life of the individual student.

3. To awaken in young people an abiding interest in the New Testament, and appreciation of its fundamental importance to the Christian faith, and a realiza-

tion of its practical value to them as a guide in Christian conduct.

4. To show the gradual transformation of the world through the progress of the gospel; to interpret Christian history as the unfolding and outworking of the spirit of Christ; to acquaint the student with the religious heritage of Christendom; to relate him to the modern world-movements of Christian evangelism, brotherhood, and social service.

The emphasis in the senior period is both social and historical.

**Material**

1. The World as a Field for Christian Service.

2. Survey of the Old Testament.

3. Survey of the New Testament.

4. Church History from Apostolic Times to the Present.

## APPENDIX B

### OUTLINE OF THE PRIMARY GRADED LESSONS FOR THE THREE YEARS

(Approximate age of pupils: Six, seven, and eight years)

#### AIM OF THE COURSE

To Lead the Child to Know the Heavenly Father, and to Inspire within Him a Desire to Live as God's Child:

1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience.
2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.
3. To build upon the work of the first and second years by telling (1) about people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

#### FIRST YEAR IN DETAIL

(Grade 1)

In lessons which are starred (\*), while the Bible material is cited, the teacher must look rather to God's book of nature for story illustrations suitable to the child mind.

##### I. GOD THE CREATOR AND FATHER

1. God the Creator of All things.

Lesson Material: Genesis 1: 1 to 2: 3; Psalm 33: 6-9.

Memory Verse: In the beginning God created the heavens and the earth.  
Genesis 1: 1.

2. God the Father of All.

Lesson Material: Genesis 2: 4-25; Malachi 2: 10a; Psalm 100: 3a.

Memory Verse: O Lord, thou art our father. Isaiah 64: 8a.

##### II. GOD THE LOVING FATHER AND HIS GOOD GIFTS

3. \*The Gift of Water.

Lesson Material: Exodus 15: 22, 27; Psalms 104: 10-14; 147: 7-9; Isaiah 41: 18; 43: 20b.

Memory Verse: Every good gift and every perfect gift is from above, coming down from the Father. James 1: 17a.

4. \*The Gift of Daily Bread.

Lesson Material: Psalm 85: 12; Leviticus 26: 4; Mark 4: 28, 29; Isaiah 55: 10.

Memory Verse: Give us this day our daily bread. Matthew 6: 11.

5. The Right Use of God's Good Gifts. Compare Psalms 145: 15, 16; 104: 27, 28.

Lesson Material: Stories of Lessons 3 and 4 retold; Psalm 145: 15, 16.

Memory Verse: Every good gift and every perfect gift is from above, coming down from the Father. James 1: 17a.

## III. GOD'S CARE CALLING FORTH LOVE AND THANKS

6. **The Story of Noah and the Ark.**  
Lesson Material: Genesis 6: 8 to 8: 19.  
Memory Verse: The Lord hath done great things for us; whereof we are glad. Psalm 126: 3.
7. **Noah Thanking God.**  
Lesson Material: Genesis 8: 20-22; 9: 1-3, 8-17.  
Memory Verse: The Lord hath done great things for us; whereof we are glad. Psalm 126: 3.
8. **The People of Israel Saved at the Red Sea.**  
Lesson Material: Exodus 14: 5-31.  
Memory Verse: The Lord hath done great things for us; whereof we are glad. Psalm 126: 3.
9. **A Song of Thanksgiving.**  
Lesson Material: Exodus 15: 1, 2, 20, 21; Psalm 50: 23a.  
Memory Verse: The Lord hath done great things for us; whereof we are glad. Psalm 126: 3.
10. **Review:** Review the stories of Lessons 6-9 in such a way as to enforce the theme.  
Memory Verses: The Lord hath done great things for us; whereof we are glad. Psalm 126: 3. O give thanks unto the Lord; for he is good. Psalm 107: 1a.

## IV. LOVE SHOWN BY GIVING

11. **Willing Gifts for God's House.**  
Lesson Material: Exodus 35: 4-29; 36: 4-7.  
Memory Verse: God loveth a cheerful giver. 2 Corinthians 9: 7b.

## V. GOD'S BEST GIFT

12. **The Baby Jesus in a Manger.**  
Lesson Material: Luke 2: 1-20.  
Memory Verse: God so loved the world, that he gave his only begotten Son. John 3: 16a.
13. **The Visit of the Wise Men.**  
Lesson Material: Matthew 2: 1-12.  
Memory Verse: And opening their treasures they offered unto him gifts. Matthew 2: 11c.

## VI. GOD THE PROTECTOR

14. **The Baby Jesus Saved from Danger.**  
Lesson Material: Matthew 2: 13-15, 19-23.  
Memory Verse: The Lord is thy keeper. Psalm 121: 5a.
15. **The Story of the Baby Moses.**  
Lesson Material: Exodus 2: 1-10.  
Memory Verse: The Lord is thy keeper. Psalm 121: 5a.
16. **Hiding a Boy King.**  
Lesson Material: 2 Kings 11: 1-17.  
Memory Verse: The Lord is thy keeper. Psalm 121: 5a.
17. **Review.**  
Lesson Material: Lessons 14-16 (God protecting through people).  
Memory Verses: Review the memory verses of Lessons 2, 3, and 10.
18. **A Lonely Hiding Place.**  
Lesson Material: 1 Kings 17: 1-6.  
Memory Verse: What time I am afraid, I will put my trust in thee. Psalm 56: 3.
19. **Led by a Pillar of Cloud and Fire.**  
Lesson Material: Exodus 13: 17-22; Numbers 9: 15-23.  
Memory Verse: What time I am afraid, I will put my trust in thee. Psalm 56: 3.



**20. The Story of Jacob's Ladder.**

Lesson Material: Genesis 28.

Memory Verse: I am with thee, and will keep thee whithersoever thou goest. Genesis 28: 15a.

**21. Review.** Review the stories of Lessons 18-20.

Memory Verse: I am with thee, and will keep thee whithersoever thou goest. Genesis 28: 15a.

**VII. GOD RESCUING FROM SIN****22. The Story of the Garden of Eden.**

Lesson Material: Genesis 2: 8, 9, 15-17, 19, 20; chapter 3 (selected verses).

Memory Verse: Forgive us our sins. Luke 11: 4a.

**23. The Story of the Sheep that Was Lost.**

Lesson Material: Luke 15: 3-6; Matthew 18: 12-14.

Memory Verse: Teach me thy way, O Lord. Psalm 86: 11a.

**24. The Joy of the Shepherd.**

Lesson Material: Luke 15: 3-6; Matthew 18: 12-14.

Memory Verse: Rejoice with me, for I have found my sheep which was lost. Luke 15: 6.

**VIII. GOD THE GIVER OF LIFE ON EARTH, AND IN HEAVEN****25. \*The Awakening of Hidden Life.**

Lesson Material: Job 37: 6, 9, 10; Psalm 147: 15-18; Song of Songs 2: 11-13.

Memory Verse: He hath made everything beautiful in its time. Ecclesiastes 3: 11a.

**26. Jesus Going to the Heavenly Home.**

Lesson Material: John 19: 30, 41, 42; 20: 1-18; Luke 24: 50, 51.

Memory Verse: Behold, I am alive for evermore. Revelation 1: 18b.

**27. A Picture of the Heavenly Home.**

Lesson Material: Revelation 21: 1 to 22: 5.

Memory Verse: In my Father's house are many mansions. John 14: 2a.

**28. Review.** Review the stories of Lessons 26 and 27 and teach the thought of John 14: 2, 3.

Memory Verse: In my Father's house are many mansions; . . . I go to prepare a place for you. John 14:2.

**IX. GOD SPEAKING TO A CHILD****29. The Child Samuel in God's House.**

Lesson Material: 1 Samuel 1; 2: 18, 19, 26; 3.

Memory Verse: Speak, Lord; for thy servant heareth. 1 Samuel 3: 9b.

**X. SPEAKING TO GOD IN PRAYER****30. Ezra's Prayer for Help on a Journey.**

Lesson Material: Ezra 7; 8: 15a, 21-34.

Memory Verse: The Lord is nigh unto all them that call upon him. Psalm 145: 18a.

**31. King David's Wish and Prayer.**

Lesson Material: 2 Samuel 7.

Memory Verse: The Lord is nigh unto all them that call upon him. Psalm 145: 18a.

**XI. WORSHIPING GOD****32. Building a House for God's Worship.**

Lesson Material: 1 Chronicles 29; 2 Chronicles, chapter 2-5 (selected passages).

Memory Verse: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. Psalm 92: 1.

33. **Worshiping God by a River Side.**  
 Lesson Material: Acts 16: 9-15.  
 Memory Verse: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. Psalm 92: 1.
34. **Review.** Review the stories of Lessons 30-33 to illustrate Theme X and XI.

### XII. PLEASING GOD BY RIGHT DOING

35. **Joseph Obeying His Father.**  
 Lesson Material: Genesis 37: 1-4, 12-17.  
 Memory Verse: Honor thy father and thy mother. Exodus 20: 12a.
36. **Joseph's Unkind Brothers.**  
 Lesson Material: Genesis 37: 5-11, 18-36.  
 Memory Verse: We should love one another. 1 John 3: 11b.
37. **Joseph's Kindness to His Brothers.**  
 Lesson Material: Genesis 42: 1 to 45: 15.  
 Memory Verse: Be ye kind one to another, tenderhearted, forgiving each other. Ephesians 4: 32a.
38. **Joseph's Care of His Father.**  
 Lesson Material: Genesis 45: 16-28; 46: 1-7; 47: 1-12.  
 Memory Verse: Honor thy father and thy mother. Exodus 20: 12a.
39. **Self-Control.** Review the stories of Lessons 35-38.  
 Memory Verses: Review memory verses of Lessons 35-37.
40. **David's Care of the Sheep.**  
 Lesson Material: 1 Samuel 16: 11, 12a; 17: 12-15, 34-37.  
 Memory Verse: Be ye kind. Ephesians 4: 32a.
41. **How David Used His Harp.**  
 Lesson Material: 1 Samuel 16: 14-23.
42. **A Hungry Woman Sharing Her Bread.**  
 Lesson Material: 1 Kings 17: 8-16.  
 Memory Verse: God loveth a cheerful giver. 2 Corinthians 9: 7c.
43. **Four Young Men Choosing the Right.**  
 Lesson Material: Daniel 1.  
 Memory Verse: Eat in due season for strength. Ecclesiastes 10: 17c.
44. **How Abraham Stopped a Quarrel.**  
 Lesson Material: Genesis 13: 1-12.  
 Memory Verse: Blessed are the peacemakers. Matthew 5: 9a.
45. **The Story of a Guest-Room.**  
 Lesson Material: 2 Kings 4: 8-11.  
 Memory Verse: Forget not to show love unto strangers. Hebrews 13: 2a.
46. **A Captive Maid Trying to Help.**  
 Lesson Material: 2 Kings 5: 1-14.  
 Memory Verse: Even a child maketh himself known by his doings. Proverbs 20: 11a.
47. **Generalization.**  
 Lesson Material: Psalms 86: 11a; 32: 8a.  
 Memory Verses: Teach me thy way, O Lord. Psalm 86: 11a. I will instruct thee and teach thee in the way which thou shalt go. Psalm 32: 8a.

### XIII. GOD'S LOVING-KINDNESS

(A Review of the General Theme for the Year)

48. **God the Creator and Father.**  
 Lesson Material: Review of Lessons 1 and 2.  
 Memory Verse: Thou shalt love the Lord thy God with all thy heart. Matthew 22: 37a.
49. **God's Protecting Care.**  
 Lesson Material: Review Lessons 6 and 7, and emphasize Genesis 8: 22.  
 Memory Verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Genesis 8: 22.

**50. God's Nearness to His Children.**

Lesson Material: Review the stories of Lessons 35-38.

Memory Verse: The Lord was with Joseph. Genesis 39: 2a.

**51. God's Gift to the World.**

Lesson Material: Review the story of Lesson 12.

Memory Verse: God so loved the world, that he gave his only begotten Son.  
John 3: 16a.**52. Generalization.** Ways in which God's children may show their love and thanks to him.

Lesson Material: Psalm 86: 12, 13a; Proverbs 20: 11a.

Memory Verses: Even a child maketh himself known by his doings. Proverbs 20: 11a. I will praise thee, O Lord my God, with my whole heart.  
Psalm 86: 12a.**SECOND YEAR IN DETAIL**

(Grade 2)

**I. THE RIGHT USE OF GOD'S BOOK, GOD'S HOUSE, AND GOD'S DAY****1. A Lost Book Found.**

Lesson Material: 2 Kings 22: 8, 10-13, 18-20; 23: 1-3.

Memory Verse: Be ye doers of the word. James 1: 22.

**2. A King and His People Caring for God's House.**

Lesson Material: 2 Kings 12: 4-15; 2 Chron. 24: 4-14.

Memory Verse: Enter into his gates with thanksgiving, and into his courts with praise. Psalm 100: 4.

**3. Keeping the Lord's Day.**

Lesson Material: Genesis 2: 2, 3; Exodus 20: 8; 31: 12, 13; Psalms 100; 118: 24.

Memory Verses: Remember the sabbath day, to keep it holy. Exodus 20: 8. This is the day which the Lord hath made; we will rejoice and be glad in it. Psalm 118: 24.

**II. PRAYER AND PRAISE****4. Praying for a Friend.**

Lesson Material: Acts 12: 3-17.

Memory Verse: Pray one for another. James 5: 16.

**5. Daniel in the Lions' Den.**

Lesson Material: Daniel, chapter 6.

Memory Verse: The Lord is nigh unto all them that call upon him. Psalm 145: 18.

**6. Nehemiah, the King's Cup-Bearer.**

Lesson Material: Nehemiah, chapter 1; 2: 1-18; 4: 6.

Memory Verse: The Lord is nigh unto all them that call upon him. Psalm 145: 18.

**7. A Story of a Thanksgiving Day.**

Lesson Material: Nehemiah 8: 1-12.

Memory Verse: O give thanks unto the Lord; for he is good. Psalm 118: 1.

**8. Review.**

Review the stories of Lessons 4-7.

Memory Verses: Review memory verses of Lessons 4 to 7, and the verse.  
I will praise thee, O Lord my God, with my whole heart. Psalm 86: 12.**III. LISTENING TO GOD'S MESSENGERS****9. God's Messengers to Abraham.**

Lesson Material: Genesis 18: 1-16.

Memory Verse: I will hear what God the Lord will speak. Psalm 85: 8.

**10. Samuel Bringing God's Message to a Boy of Bethlehem.**

Lesson Material: 1 Samuel 16: 1-13.

Memory Verse: I will hear what God the Lord will speak. Psalm 85: 8.

**11. The Angel's Message to Mary.**

Lesson Material: Luke 1: 26-38, 46-55.

Memory Verse: Thou shalt call his name Jesus. Matthew 1: 21b.

**IV. THE CHILDHOOD OF JESUS****12. The Angels' Song and the Shepherds' Visit.**

Lesson Material: Luke 2: 1-20.

Memory Verse: Glory to God in the highest, and on earth peace among men in whom he is well pleased. Luke 2: 14.

**13. The Baby Jesus in the Temple.**

Lesson Material: Luke 2: 22-38.

Memory Verse: Thou shalt call his name Jesus. Matthew 1: 21b.

**14. The Visit of the Wise Men.**

Lesson Material: Matthew 2: 1-12.

Memory Verse: Opening their treasures they offered unto him gifts. Matthew 2: 11.

**15. The Story of a Journey.**

Lesson Material: Matthew 2: 13-15, 19-23; Luke 2: 39, 40.

Memory Verse: The child grew. Luke 2: 40.

**16. The Boy Jesus Visits Jerusalem.**

Lesson Material: Luke 2: 41-52.

Memory Verse: Jesus advanced in wisdom and stature, and in favor with God and men. Luke 2: 52.

**V. JESUS THE HELPER****17. Jesus and Four Fishermen.**

Lesson Material: Luke 5: 1-11.

Memory Verse: Jesus of Nazareth, . . . who went about doing good. Acts 10: 38.

**18. Jesus and a Blind Man.**

Lesson Material: Luke 18: 35-43; Mark 10: 46-52.

Memory Verse: He received his sight and followed him, glorifying God. Luke 18: 43.

**19. Jesus and the Nobleman's Son.**

Lesson Material: John 4: 46-53.

Memory Verse: The man believed the word that Jesus spake unto him, and he went his way. John 4: 50.

**VI. JESUS CHOOSING HELPERS****20. The Helpers Chosen and Sent Out.**

Lesson Material: Luke 6: 12, 13; Matthew 10: 1-13.

Memory Verse: Freely ye received, freely give. Matthew 10: 8.

**VII. JESUS LOVING AND RECEIVING LOVE****21. Jesus and the Children.**

Lesson Material: Matthew 19: 13-15; Mark 10: 13, 14, 16; Luke 18: 15, 16.

Memory Verse: Suffer the little children to come unto me, and forbid them not. Luke 18: 16.

**22. A Gift for Jesus.**

Lesson Material: John 12: 1-8; Mark 14: 3-9.

Memory Verse: God loveth a cheerful giver. 2 Corinthians 9: 7.

**23. The Children's Praise Song.**

Lesson Material: Matthew 21: 1-17.

Memory Verse: We love, because he first loved us. 1 John 4: 19.

**VIII. JESUS USING HIS POWER****24. Jesus Feeding Many Hungry People.**

Lesson Material: John 6: 1-14; Matthew 14: 13-22; Mark 6: 30-44; Luke 9: 10-17.

Memory Verse: Give us this day our daily bread. Matthew 6: 11.

25. **Jesus Stilling the Storm.**  
Lesson Material: Matthew 8: 18, 23-27; Mark 4: 35-41, Luke 8 22-25.  
Memory Verse: Even the wind and the sea obey him. Mark 4: 41.
26. **Jesus Restoring Life to a Little Girl.**  
Lesson Material: Matthew 9: 18, 19, 23-26; Mark 5: 21-24, 35-43; Luke 8: 40-42, 49-56.
27. **Jesus Dying and Living Again.**  
Lesson Material: Mark 15: 1, 25, 37, 43-47; 16: 1-8.  
Memory Verse: Because I live, you shall live also. John 14: 19.
28. **The Walk to Emmaus.**  
Lesson Material: Luke 24: 13-35.  
Memory Verse: The Lord is risen indeed. Luke 24: 34.
29. **Jesus Going to the Heavenly Home.**  
Lesson Material: John 14: 1-3; Luke 24: 50-53; Mark 16: 19; Acts 1: 9.  
Memory Verse: I go to prepare a place for you. John 14: 2.
30. **Review.**  
A general review of the stories of Lessons 12 to 29, with emphasis on the thought of Jesus as a helper, the power that enables him to help, and the heavenly home.  
Memory Verses: The memory verses for Lessons 11, 12 to 17, 21, 27, and 29.

#### IX. THE HELPERS OF JESUS CARRYING ON HIS WORK

31. **Peter and John at the Beautiful Gate.**  
Lesson Material: Matthew 28: 18-20; Acts 3: 1-16.  
Memory Verse: By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 35.
32. **Philip and the Man in a Chariot.**  
Lesson Material: Acts 8: 26-38.  
Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.
33. **Peter and the Roman Captain.**  
Lesson Material: Acts 10: 1-9, 17-48.  
Memory Verses: The memory verses of Lessons 31 and 32.
34. **Review.**  
Review the stories of Lessons 31-33, in such a way as to emphasize the thought of the memory verse.  
Memory Verse: By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 35.

#### X. THE NEEDS OF CHILDREN THE WIDE WORLD OVER

35. **The North American Indians, I.**  
Lesson Material: Isaiah 52: 7; Psalms 100: 3a, b; 117; 86: 9, 10; 67: 1-4a; 107: 1-3, 5, 6, 8; 72: 18, 19.  
Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.
36. **The North American Indians, II.**  
Lesson Material: The same material as for Lesson 35.  
Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.
37. **The Children of the Cold Northland.**  
Lesson Material: The same material as for Lesson 35; and add Matthew 28: 18-20.  
Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.
38. **The Children of Cherry-Blossom Land.**  
Lesson Material: The same material as for Lesson 37; and add Psalms 115: 4-8, 11, 13; 96: 1-10a.

39. **The Needs of Children the Wide World Over.**

Lesson Material: The same material as for Lesson 38.

Memory Verse:

O sing unto the Lord a new song:

Sing unto the Lord, all the earth.

Declare his glory among the nations,

His marvellous works among all the peoples.

—Psalm 96: 1, 3.

**XI. LEARNING TO DO GOD'S WILL**40. **Moses, the Prince and Shepherd.**

Lesson Material: Exodus 1: 7-14, 22; 2: 1-21; 3: 1-12, 17; 4: 1-5; Hebrews 11: 23-25.

Memory Verse: Certainly I will be with thee. Exodus 3: 12.

1. **Moses Leading the Israelites Out of Egypt.**

Lesson Material: Exodus, chapters 11-14; Psalm 78: 12-16.

Memory Verse: Certainly I will be with thee. Exodus 3: 12.

2. **The Story of the Manna.**

Lesson Material: Exodus 16: 14-31; Psalm 78: 23-25.

Memory Verse: Teach me to do thy will; for thou art my God. Psalm 143: 10.

43. **The Giving of the Law.**

Lesson Material: Exodus 19: 16-25; 20: 1-18; 24: 3, 4, 7.

Memory Verse: All that the Lord hath spoken will we do, and be obedient. Exodus 24: 7.

44. **The Two Brave Spies.**

Lesson Material: Numbers 13: 1-3, 17-33; 14: 1-10, 30.

Memory Verse: The Lord is with us: fear them not. Numbers 14: 9.

45. **Joshua Leading the Israelites into the Promised Land.**

Lesson Material: Joshua 1: 1-6; chapters 3 and 4; 5: 10-12.

Memory Verse: Be strong and of good courage. Joshua 1: 6a.

**XII. THE RIGHT USE OF GOD'S GIFTS (Temperance.)**46. **The House in Which I Live.**

Lesson Material: 1 Corinthians 3: 16, 17b; 5: 4, 25, 27.

Memory Verse: Abhor that which is evil, cleave to that which is good. Romans 12: 9.

47. **God's Gifts for Food.**

Lesson Material: Psalm 85: 12; Leviticus 26: 3, 5; Ecclesiastes 10: 17.

Memory Verse: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians 10: 31.

48. **The Story of the Rechabites.**

Lesson Material: Jeremiah 35: 1-8, 12-14a, 18, 19.

Memory Verse: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians 10: 31.

**XIII. ALL CREATION FULFILLING HIS WORD**49. **God's Creatures of the Field.**

Lesson Material: Job 12: 7-10; Proverbs 6: 6-11; 30: 24-28.

Memory Verse:

The earth is the Lord's, and the fullness thereof;

The world and they that dwell therein.

—Psalm 24: 1.

50. **The Great, Wide Sea.**

Lesson Material: Psalms 33: 7; 95: 5; 104: 25-27; 107: 23-25, 29; 93: 4.

Memory Verse:

Above the voices of many waters,

The mighty breakers of the sea

The Lord on high is mighty.

—Psalm 93: 4.

**51. Day and Night.**

Lesson Material: Psalms 19: 1, 2; 74: 16; 139: 12; Jeremiah 31: 35; Ecclesiastes 1: 5; 11: 7; Genesis 15: 5b; Psalms 8: 3; 104: 19-24.  
Memory Verse: The day is thine, the night also is thine. Psalm 74: 16.

**52. Seedtime and Harvest.**

Lesson Material: Psalm 24: 1; Job 28: 5a; Psalm 65: 9-13; Song of Solomon 7: 13b; James 5: 7b; Mark 4: 28, 29; Genesis 8: 22.  
Memory Verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Genesis 8: 22.

**THIRD YEAR IN DETAIL**

(Grade 3)

**I. SEEKING TO KNOW AND TO DO GOD'S WILL****1. A Shepherd Boy and a Giant.**

Lesson Material: 1 Samuel 17.

Memory Verse: I will fear no evil; for thou art with me. Psalm 23: 4.

**2. David's Friendship with a King's Son.**

Lesson Material: 1 Samuel 18: 1-16; 19: 1-10; 20: 1-42.

Memory Verse: He loved him as he loved his own soul. 1 Samuel 20: 17.

**3. Abigail the Peacemaker.**

Lesson Material: 1 Samuel 25: 1-35.

Memory Verse: Be not hasty in thy spirit to be angry. Ecclesiastes 7: 9.

**4. David and the Sleeping King.**

Lesson Material: 1 Samuel 26.

Memory Verse: Be ye merciful, even as your Father is merciful. Luke 6: 36.

**5. David's Mighty Men.**

Lesson Material: 2 Samuel 23: 13-20.

Memory Verse: Be strong and of good courage. Joshua 1: 6.

**6. King David's Kindness to a Lame Man.**

Lesson Material: 2 Samuel 4: 4; 1 Samuel 20: 42; 2 Samuel 9: 1-13.

Memory Verse: Be ye kind one to another, tenderhearted, forgiving each other. Ephesians 4: 32.

**7. King David Cheerfully Giving up His Own Way.**

Lesson Material: 1 Chronicles 17 and 28.

Memory Verse: Serve him with a perfect heart and with a willing mind. 1 Chronicles 28: 9.

**8. God's House for Praise and Prayer.**

Lesson Material: 2 Chronicles 3 to 6; Isaiah 56: 7.

Memory Verse:

Enter into his gates with thanksgiving,

And into his courts with praise.

—Psalm 100: 4.

**9. Review.**

Review the stories of Lessons 1, 4, 6, and 7.

Memory Verses:

Review the memory verses of Lessons 1, 4, 6, and 7.

**II. THE COMING OF GOD'S SON TO DO HIS WILL****10. God's Promise to Zacharias.**

Lesson Material: Luke 1: 5-23, 57-60.

Memory Verse: For thou shalt go before the face of the Lord to make ready his ways. Luke 1: 76.

**11. God's Promise to Mary.**

Lesson Material: Luke 1: 26-38, 46-56.

Memory Verse: Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matthew 1: 21.



12. **The Story of the Birth of Jesus.**  
 Lesson Material: Luke 2: 1-20; Matthew 2: 1-12.  
 Memory Verse: Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2: 10, 11.
13. **John's Message About Jesus.**  
 Lesson Material: Luke 3: 1-18; Matthew 3: 1-12; John 1: 29-34.  
 Memory Verses: Review memory verses of Lessons 10 and 11.
14. **Jesus Baptized.**  
 Lesson Material: Matthew 3: 13-17; Mark 1: 4-11.  
 Memory Verse: This is my beloved Son, in whom I am well pleased. Matthew 3: 17.

### III. JESUS REVEALING THE FATHER'S LOVE

15. **Jesus and the Man at the Pool.**  
 Lesson Material: John 5: 1-14.  
 Memory Verse: Jesus saith unto him, Arise, take up thy bed, and walk. John 5: 8.
16. **The Story of Ten Lepers.**  
 Lesson Material: Luke 17: 11-19.  
 Memory Verse: It is a good thing to give thanks unto the Lord. Psalm 92: 1.
17. **A Busy Day at Capernaum.**  
 Lesson Material: Matthew 8: 14-17; Mark 1: 21-34.  
 Memory Verse: He healed many that were sick. Mark 1: 34.
18. **The Power of Jesus to Forgive Sin.**  
 Lesson Material: Luke 5: 17-26; Mark 2: 1-12.  
 Memory Verse: Thy sins are forgiven thee. Luke 5: 20.
19. **A Story about Forgiving.**  
 Lesson Material: Matthew 18: 21-35.  
 Memory Verse: Forgive us our debts, as we also have forgiven our debtors. Matthew 6: 12.
20. **Jesus Teaching How to Pray.**  
 Lesson Material: Matthew 5: 1, 2; 7: 11; 6: 9-13.  
 Memory Verse: Lord, teach us to pray. Luke 11: 1.
21. **A Gift that Pleased Jesus.**  
 Lesson Material: Mark 12: 41-44; Luke 21: 1-4.  
 Memory Verse: Every man shall give as he is able. Deuteronomy 16: 17.
22. **Jesus in the Home of Zacchæus.**  
 Lesson Material: Luke 19: 1-10; Matthew 1: 21.  
 Memory Verses: Review memory verse of Lesson 11; and teach, The Son of man came to seek and to save that which was lost. Luke 19: 10.
23. **The Story of the Good Samaritan.**  
 Lesson Material: Luke 10: 25-37.  
 Memory Verse: Thou shalt love thy neighbor as thyself. Leviticus 19: 18.
24. **Jesus Teaching a New Commandment.**  
 Lesson Material: John 13: 1-17, 34, 35; Matthew 20: 28.  
 Memory Verse: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. John 13: 34.
25. **Jesus and His Friends in the Upper Room.**  
 Lesson Material: Luke 22: 7-13; Matthew 26: 17-20, 26-30; John 13: 33-35; 14: 1-15.  
 Memory Verse: If ye love me, ye will keep my commandments. John 14: 15.
26. **Jesus Dying and Living Again.**  
 Lesson Material: Luke 23: 33-35; 24: 1-7.  
 Memory Verse: I was dead, and behold, I am alive for evermore. Revelation 1: 18.



## 27. The Resurrection Day.

Lesson Material: Mark 16: 1-7; John 20: 11-18; Matthew 28: 5-10; Luke 24: 13-31, 34-40; 1 Corinthians 15: 5.

Memory Verse: He is not here; for he is risen, even as he said. Matthew 28: 6.

## 28. Jesus Returns to the Father.

Lesson Material: Matthew 28: 16-20; Luke 24: 50-53; Acts 1:3, 9-14.

Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.

## 29. Review.

Selected stories and memory verses from Lessons 15-28 reviewed in such a way as to develop the thought expressed in John 3: 16.

Memory Verse: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3: 16.

## IV. THE MESSENGERS OF JESUS DOING GOD'S WILL

### 30. Peter the Fisherman.

Lesson Material: Luke 5: 1-11; Matthew 14: 22-33.

Memory Verse: They left all, and followed him. Luke 5: 11.

### 31. Peter's Lie Forgiven.

Lesson Material: Luke 22: 33, 34, 39-41, 45, 47, 54-62.

Memory Verse: Thou, Lord, art good, and ready to forgive. Psalm 86: 5.

### 32. Peter Trusted Again.

Lesson Material: John 21: 1-17.

Memory Verse: Lord, thou knowest all things; thou knowest that I love thee. John 21: 17.

### 33. Peter Bravely Doing His Work.

Lesson Material: Acts 5: 12-42.

Memory Verse: We must obey God rather than men. Acts 5: 29.

## 34. Review.

Review the stories of Lessons 30-33.

Memory Verses: Review the memory verses of Lessons 30, 31, 32, and 33.

### 35. Saul Persecuting Christians.

Lesson Material: Acts 9: 1-19; 22: 3-16; 26: 9-11.

Memory Verse: Saul, Saul, why persecutest thou me? Acts 22: 7.

### 36. Paul Preaching Christ.

Lesson Material: Acts 9: 20-30; 13: 44-52.

Memory Verse: Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22: 15.

### 37. Paul in Prison.

Lesson Material: Acts 16: 16-40.

Memory Verse: Believe on the Lord Jesus, and thou shalt be saved. Acts 16: 31.

### 38. Paul Shipwrecked.

Lesson Material: Acts 27: 1-44.

Memory Verse: In God have I put my trust, I will not be afraid. Psalm 56: 4.

### 39. Review: Paul's Story of His Adventures.

Lesson Material: The stories of Lessons 35-38; and 2 Corinthians 11: 24-33.

Memory Verse: I have fought the good fight, I have finished the course, I have kept the faith. 2 Timothy 4: 7.

## V. TRUSTING AND SERVING GOD

### 40. Elijah the Man of God.

Lesson Material: 1 Kings 17.

Memory Verse: Blessed is the man that trusteth in the Lord. Jeremiah 17: 7.

41. **The Contest on Mount Carmel.**  
Lesson Material: 1 Kings 18.  
Memory Verse: If the Lord be God, follow him. 1 Kings 18: 21.
42. **Elijah Hiding in a Cave.**  
Lesson Material: 1 Kings 19: 1-18.  
Memory Verses: Teach me to do thy will. Psalm 143: 10. I will instruct thee and teach thee in the way which thou shalt go. Psalm 32: 8.
43. **Elijah and Elisha.**  
Lesson Material: 1 Kings 19: 19-21; 2 Kings 2: 1-15; 3: 11.  
Memory Verses: Review the memory verses of Lesson 42.
44. **A Sorrowing Mother Made Glad.**  
Lesson Material: 2 Kings 4: 8-37.  
Memory Verse: Review memory verse of Lesson 40.
45. **Elisha Teaching His Servant to Trust.**  
Lesson Material: 2 Kings 6: 8-17.  
Memory Verse: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.
46. **Review.**  
Review the stories of Lessons 40 and 45.  
Memory Verses: Review the memory verses of Lessons 40, 41, 42, and 45.

## VI. CHOOSING THE RIGHT

(May be used as Temperance Lessons)

47. **Returning Good for Evil.**  
Lesson Material: 2 Kings 6: 18-23.  
Memory Verse: Be not overcome of evil, but overcome evil with good. Romans 12: 21.
48. **A Servant Yielding to Temptation.**  
Lesson Material: 2 Kings 5: 15-27.  
Memory Verses:  
Thou shalt not covet. Exodus 20: 17.  
Thou shalt not steal. Exodus 20: 15.  
Speak ye every man the truth with his neighbor. Zechariah 8: 16.
49. **Four Captive Boys in the Palace School.**  
Lesson Material: Daniel 1; Ecclesiastes 10: 17.  
Memory Verse: Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Daniel 1: 8.
50. **Three Heroes.**  
Lesson Material: Daniel 3.  
Memory Verses: Thou shalt have no other gods before me. Exodus 20: 3.  
Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Daniel 3: 18.
51. **Esther, the Brave Young Queen.**  
Lesson Material: Esther 2: 5-7, 17, 20-23; chapters 3 to 8.  
Memory Verse: Who knoweth whether thou art not come to the kingdom for such a time as this? Esther 4: 14.
52. **Review: The Two Great Commandments.**  
Lesson Material: Matthew 22: 34-40; Mark 12: 28-34.  
Memory Verses: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. Matthew 22: 37-39.

## APPENDIX C

### PRIMARY GRADED LESSON EQUIPMENT

A series of teachers' text books and pictures, stories for the pupils, and planbooks for the primary superintendent.

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#### **Primary Teacher's Text Book, First Year**

Fifty-two lessons, with suggestions for teaching, for the pupil's memorization, home work and hand-work, and for the teacher's reading. Parts I to IV. Each part contains music and a picture supplement. 25 cents a part, postpaid.

#### **Primary Teacher's Text Book, Second Year**

Fifty-two lessons, with suggestions as above. The lessons are for use with pupils approximately seven years of age. The interests, activities, and needs of children of this age have been duly considered in the selection of the lessons and also in their development or treatment.

Parts I to IV. In the different parts are to be found music, temperance, and missionary bibliographies, and a promotion exercise. 25 cents a part, postpaid.

#### **Primary Teacher's Text Book, Third Year**

Fifty-two lessons, with suggestions as above.

The third year lessons are for use with pupils of approximately eight years of age. They recognize the principle of growth and development on the part of

the child and are progressive in subject matter and treatment. Because some children enter upon a first spiritual crisis between the ages of eight and nine the lessons have been chosen with special reference to the needs of these children. As a whole the lessons are preparatory to the work of the Junior Department.

Parts I to IV with a Foreword and Appendix in each. In the Appendices are to be found music, bibliographies, promotion requirements and a graduating exercise. 25 cents a part, postpaid.

### **Primary Picture Set, No. 1**

Thirty-two pictures ( $6\frac{1}{2} \times 8\frac{7}{8}$  inches). These pictures are printed in four colors and are for the use of the teacher in teaching the second year lessons. They are usable also in third year classes and in all departments of the school above the Beginners.

It is said of these pictures that they are so true to the spirit of the lessons which they illustrate, so exact in detail, so revealing as to manners and customs that they are the greatest aid in teaching.

Price per set (32 pictures), \$1.25. The pictures are not sold separately.

### **Primary Picture Set, No. 2**

Twelve missionary pictures ( $6\frac{1}{2} \times 8\frac{7}{8}$  inches) printed in sepia on India tint paper. The purpose of the pictures of this set is to bring the children in distant places near, to make them real, that the children in the Sunday school may begin to understand the needs of children the wide world over to know and love God and Jesus Christ.

These pictures are designed primarily for class use, but when framed and hung in a group they make a

most attractive wall decoration. Price per set, 30 cents. Not sold separately.

### **Primary Picture Set, No. 3**

Twenty-four pictures ( $6\frac{1}{2} \times 8\frac{7}{8}$  inches) printed in four colors. These pictures are for the illustration of the third year primary lessons, and have many teaching values. Manners and customs change slowly in the Holy Land and those portrayed in the pictures are accurate. Life in Palestine in the time of our Lord is well represented. The pictures are adapted to bring the Bible narratives out of the realm of the imagination, make the distant in time and place near and give reality to the characters. They will do this not only for the children in the primary department but with older pupils. They should be used in every teacher training class.

Price per set, \$1.00. The pictures are not sold separately.

### **Pupil's Folders, First Year**

The Graded Primary Lessons make possible an equipment for the pupil adapted to his capability and his powers for enjoyment. There are fifty-two folders for each of the primary years.

Each first year folder contains a lesson picture, a story to be read to the pupil, and the Bible verse he is to memorize during the week and recite to his teacher on Sunday. The folder for each lesson is to be given the pupil at the close of that lesson. The folders are called Primary Stories.

Primary Stories, First Year, four pages, issued quarterly. Single subscriptions, 25 cents a year. School subscriptions, 20 cents a year, 5 cents a quarter.

### **Pupil's Folders, Second Year**

The folders for the second year are prepared for pupils who are beginning to read, and through the year will acquire the ability to read easily.

The type is large, that the pupils may begin to pick out the familiar words, to put words and sentences together and learn to read the stories for themselves. As they gain the ability to do this, the pupils may be requested to read and study the stories and memory verses at home.

The folders for the second year carry pages for handwork and are six-page in contrast to the four-page folders of the first year.

Primary Stories with Handwork, Second Year. Six pages issued quarterly. Single subscriptions, 35 cents a year. School subscriptions, 26 cents a year, 6½ cents a quarter.

### **Pupil's Folders, Third Year**

The third year folders are printed in a type that the average child, eight years of age, has no difficulty in reading. They have been prepared for the use of the pupil both in Sunday school and at home.

The first and greater aim of the stories in the folders is to impress a truth which is helpful to the child in his religious and spiritual development and to make attractive the acts and conduct suggested by the story. The secondary and lesser aim is to teach the facts incident to the story and make such explanation of manners and customs as the pupil eight years of age is capable of understanding and will find interesting. The folders should be punched and the child should be taught to fasten them into a book cover, that he may have the stories to read and study at home.

Primary Stories with Handwork, Third Year. Six pages, issued quarterly. Single subscriptions, 35 cents a year. School subscriptions, 26 cents a year, 6½ cents a quarter.

### Folder Covers

Decorated folder covers are available at 25 cents a dozen, or \$2.00 per 100.

The covers now ready are four in number, one for each quarter. The designs are seasonal and poster-like in effect.

### The Primary Superintendent's Equipment

Not only for the class teacher is an adequate equipment available, but also for the superintendent of the primary department in which the Primary Graded Lessons are taught. It includes the Primary Teacher's Text Books, the two books of the Primary Planbook Series and the Graded Edition of the Sunday School Journal.

*Primary Lesson Detail* aims to conserve the time and effort of the primary superintendent by setting forth in brief and concise form such information about the lessons as is needed to superintend the department.

Primary Lesson Detail, Primary Planbook Series, Book One. Price, 60 cents.

*Primary Programs* is intended to aid in directing and enriching the children's worship and contains fifty-two programs. It is helpfully illustrated.

Primary Programs, Primary Planbook Series, Book Two. Price, 75 cents, net.

### *Sunday School Journal, Graded Edition*

The only teacher's help of its kind. For the primary

department there are new programs and songs, seasonal exercises, new story material, plans for departmental and class activities, and other helpful suggestions: Price, 60 cents a year, 5 cents a copy.

### **Other Requisites**

For Primary Diplomas, Primary Promotion Certificates, Primary Birthday Cards, and Primary Record of Work Cards, send to The Methodist Book Concern.





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